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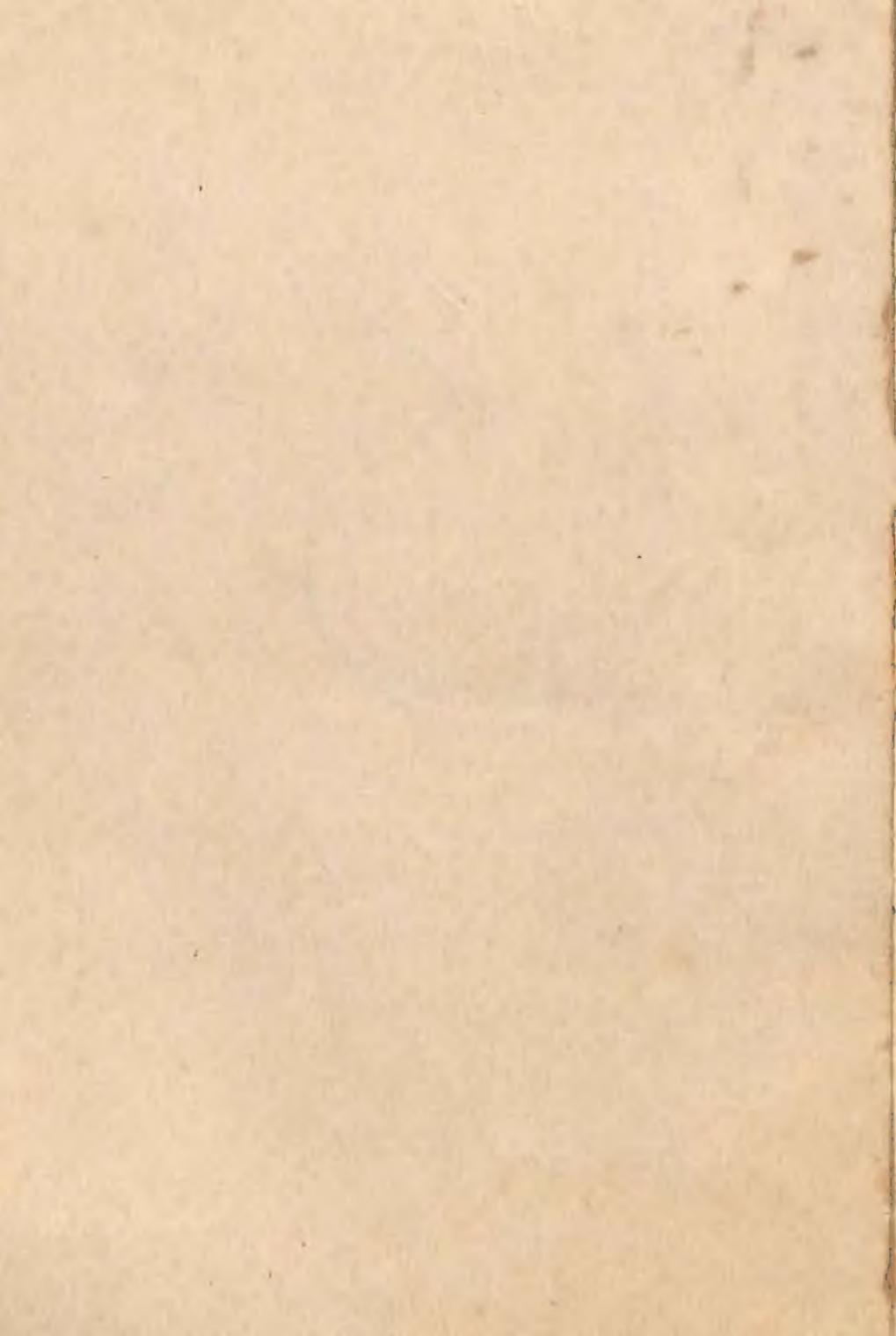
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*'If the past has been an obstacle and a burden,
knowledge of the past is the safest
and surest emancipation.'*

LORD ACTON

W.H. WOODS.

[REDACTED]

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WHAT IS HISTORY?

WHEN his wife offered to read to him in his last illness, Sir Robert Walpole exclaimed, 'Yes, anything but history.' 'What is history,' said Napoleon, 'but a fable agreed upon?' Spencer found historical information almost valueless for purposes of guidance. 'Read them (the facts of history) if you like,' he says, 'for amusement; but don't flatter yourself they are instructive.' Some inspectors in France were consulted as regards subjects which they considered obligatory. 'Instruction in history,' said one, 'is useless. Those who know how to read can read history for themselves.' 'Instruction in history is impossible,' declared another. 'Instruction in history,' said a third, 'is injurious. It is likely to inspire children with foolish vanity.' On the other hand, Cromwell declared that God manifested himself in history. Froude considered history to be a voice for ever sounding, across the centuries, the laws of right and wrong. Jones says : 'History is a veritable mine of life-experiences and the youth of today studies history that he may profit by the experiences of the race.' Ziller, a follower of Herbart, chose history as the central subject and built around it a course of studies.

These conflicting views regarding the nature and value of history reveal an important truth—that all these persons obviously do not mean the same thing by history. Each has his own interpretation of it and each judges it on the basis of that interpretation.

Before proceeding to consider the methods of teaching

history, we must make sure of our fundamentals. We must know what history really is and what it is good for. If it is a mere record of lies, we had better not teach it. We might as well drop the subject from the curriculum and teach something else.

Why have people formed such different views about history? The answer is that for more than two thousand years history has been written for various purposes, and every new purpose has redetermined its character.

Broadly we can divide history into two phases, namely, history written before the nineteenth century and history written during and after the nineteenth century. The nineteenth century has introduced the scientific type of history with a scientific outlook and technique. In fact, history came into its own when it became scientific. The earlier history was a part of literature and shared all the characteristics of literature. It began as a story in prose or verse. In order to be a good story it needed to be, not scientific or true, but interesting and entertaining. The art of writing had not been discovered. Books were unknown or were extremely rare even so late as the Middle Ages. History was handed down as an oral tradition from one generation to another. The original stories, which did contain some solid substratum of historical truth, gathered mass in the process of transmission which went on for centuries.

Take for example the great Indian epics, the *Ramayana* and the *Mahabharata*. They must have originated as *gathas* or verses sung in praise of great heroes on ceremonial occasions. It was a custom at the horse-sacrifices of ancient times to devote ten days to the chanting of a series of 'lauds' of the Gods and heroes by the priests and by the bards, called *sutas*, who took part in the ceremony. The

hero-lauds were continued by the Rajput Charans and the Maratha Gondhalis, who were greatly in demand at the Rajput and Maratha courts. They accompanied the Rajput and Maratha armies and breathed heroism into the hearts of the young warriors on the eve of battle by singing the brave deeds of their forefathers.

The object of these early stories or histories was partly to provide entertainment and partly to inspire the youth of the nation, to fire their imagination and to introduce them to their heroic past. The authors were rarely discriminating or painstaking in the investigation of facts. Virtues and vices were painted in exaggerated colours to heighten the artistic effect. Supernatural beings were introduced. Men were made supermen. Fact and fiction were freely mixed. Beautiful soul-stirring speeches were put in the mouths of heroes, and even dialogue was employed. Miracles found a place of honour. Certain conventional descriptions were applied to all similar cases. Thus, according to the Marathi Bakhars (Chronicles), whenever a great king died, it always rained blood and the day grew dark!

In Europe, throughout the Middle Ages, history served as the handmaid of theology. It became pragmatic and didactic. It had no respect for time sequence and no sense of perspective. The Christian monks placed the Hebrews in the forefront of world history, delegating minor places to the great empires of antiquity. They wrote freely of miracles and marvels.

The advance of the physical sciences with their scientific methods of investigation brought a new critical attitude to the study of history in the nineteenth century. The importance of historical documents came to be realized, and progressive European countries began the work of collecting and editing documents. The home of scientific history

was Germany, and Niebuhr was its father. He reconstructed the history of the Roman Republic by a careful examination of the text of the historian Livy, and of other sources of the legendary history of the Republic. 'He made,' says Gooch, 'Roman history a living study, and won for History itself the position of an independent science of the first rank.' Niebuhr's influence spread all over Europe and scholars trained in German seminars re-explored the old records, studied them critically and published the results of their investigations. Eminent among them in England were Bishop Stubbs, S. R. Gardiner, F. W. Maitland and T. F. Tout. Stubbs worked for twenty-five years on the Record Commission and showed for the first time what it was to be a scientific editor of historical records. His *Constitutional History* was the first critical attempt to grapple with the whole range of the constitutional problems of the Middle Ages. Himself a man of strong convictions, he treated the great historical movements with absolute impartiality. His one boast was that no one could tell his politics by reading his book. I wonder how many historians can validly make that boast.

Gardiner made the Stuarts his special study. He based his history on an extensive study of the vast mass of authorities available in public as well as private archives and devoted forty years of patient work to writing a history of the Stuarts. His principal contribution to English history is that he interpreted the cause of the Royalists and that of the Parliament with equal insight, understanding and impartiality. Maitland laid the foundations of the history of English law. He interpreted history in the widest sense. 'What men have done and said and, above all, what they have thought—that is History.' This was his definition of

history. To him laws were not mere abstractions but dynamic forces acting through living men.

It is needless to multiply names of the new masters. Before their day, history was fiction dressed to look like fact. Walpole and Napoleon were after all not altogether wrong when they declared that history told lies. The characteristic defects of the old school were threefold : (i) The old school of history did not study or write history for its own sake as the scientific school is trying to do. It exploited history for literary or artistic purposes or for political or religious propaganda. (ii) The old type of history was too personal and superficial. It dealt with kings and queens, ministers and warriors and had nothing to say about the people and their life. It dealt with political and military matters and neglected the social and economic aspects of community life. (iii) Its methods were uncritical. It took no trouble to study sources. It took things on trust. It did not distinguish between history and mythology.

It is easy for us after this discussion to say what history is. *It is a scientific study and a record of our complete past.* It is not confined to one country or one period. It begins with the appearing of man on the earth. It deals with all places, regions, and continents where man has gone and lived. It is not interested in individuals as individuals but as contributors to great movements and processes in human life. It is equally interested in the political, religious, social, literary and artistic development of a community. As a science, it aims at creating some sort of order out of a bewildering chaos of particular facts, events and individuals. It aims first at discovering facts as they really were and then at interpreting them. It is not concerned with apportioning praise and blame. To define

history in one phrase, it is the study of *man's evolution on earth.*

IS HISTORY A SCIENCE OR AN ART?

In the foregoing discussion we have assumed that history is a science. Some people are not prepared to admit this. As we have seen, Spencer found history useless for the purpose of guidance. History, according to him, deals with 'facts from which no conclusions can be drawn—unorganized facts, and therefore facts which can be of no service in establishing principles of conduct.' Others who have followed Spencer have, on similar grounds, refused to call history a science. The facts of history, they argue, are unique and it is not strictly true that history repeats itself. It is impossible, therefore, to formulate any general laws in history. Historical data, moreover, are available neither for scientific observation nor for experiment. The most important argument is that history deals with the actions and thoughts of human beings who are endowed with free will. Free human activities can never provide material for the formulation of scientific laws.

These arguments are perfectly valid. History certainly is not a science in the sense that physics and chemistry are sciences. History is not a science of observation like astronomy, nor is it a science of experiment like physics and chemistry. It is a science of criticism which involves (i) a diligent search for all relevant facts, (ii) careful examination of the facts to find out how far they are true or probable or false, and (iii) an interpretation of these facts. All these processes in the search for historical truth must be undertaken with a complete absence of prejudice and presupposition.

In so far as history strives to find out the truth with this scientific attitude of mind and follows a scientific method, it is a science. It may not be possible for a historian to arrive at general principles or laws which will enable him to predict with certainty the recurrence of like events under given conditions; but it is possible for him to be scientific in attitude and in investigation. It would be wrong to deny a scientific character to that body of knowledge which cannot provide us with general laws. 'By Science,' says Huxley, 'I understand all knowledge that rests upon evidence and reasoning.' Professor Teggart defines science as 'the systematic investigation of the processes manifested in phenomena'. In accordance with these wider interpretations of the term 'science', history is a science, though it is unfortunately true that a vast majority of historians are not scientists.

If history is a science, it certainly cannot be an art. But many historians insist on history being considered as an art or serving as an art, whether it is a science or not. Science, they say, will after all provide only the dry bones of facts. It is the imagination and the emotion of a poet which will make these dry bones live. It is only a historian gifted with the supreme literary qualities of imagination and wider sympathies who will make history live for us; otherwise most of us would have no use for history.

That history must be made a vivid record of living men and women cannot be gainsaid. History must possess certain essential literary qualities and must therefore be a work of art.

How then can we reconcile the claims of science and art? The reply is, history in its two different aspects is both a science and an art. As an inquiry after truth it is a science. As a narrative record of that truth it is or it should

be an art. The apparent confusion and the controversy which has raged over the question, whether history is a science or an art, are attributable to the loose manner in which we use the word 'history' to signify two different things. The word has a Greek origin, and means 'an inquiry designed to elicit truth'. It would have been much better had people restricted the meaning of the word to its early Greek usage. History then would have signified all the scientific processes which precede the actual narration of facts. It would have meant only an inquiry into facts, a criticism and interpretation of these facts and nothing else. Another word is wanted to designate the actual presentation of facts, the narrative record of the past. The word is *historiography*, which means the art of writing history. So history is a science, while historiography is an art.

We want both these aspects of history. We want to know the past accurately and truly and we also want the past to be presented to us beautifully. It is possible to express truth artistically without recourse to exaggeration or falsehood.

II

AIMS AND VALUES

IN order to appreciate the importance of history we must distinguish between its aims and values. An aim is the conscious purpose which we keep before our minds while doing a thing. We do the thing because we wish to realize that purpose. Values are the actual results which we obtain while doing the thing or after having done it. Our aim and the actual results may not be the same. Columbus aimed at discovering a new route to India but discovered America. Aim may be one, while values may be many and of more or less importance. While a great ideal may lead us to undertake an activity, we may meet with manifold experiences in the course of realizing that ideal. These experiences are the values which we gain.

In teaching history in schools we realize many values; but we do not necessarily aim at realizing them when we decide to introduce history in our schools. We should not, therefore, mix up our aim with our values. That many people do mix them up is obvious from their answers to the question, 'Why do we teach history?'

Many answers are given. Only some important few are summarized below :

1. We teach history to train the children's powers of memory, imagination and reasoning.
2. We teach history for its ethical values. 'History is philosophy teaching by example.' 'History is a voice for ever sounding across the centuries the moral laws of right and wrong.'

3. We teach history to foster patriotism. Our young people must know the glorious past of their motherland and must learn to love her as a result of that knowledge.

4. We teach history to create love for the present type of Government.

5. 'History is past politics.' We therefore teach history to train our prospective politicians.

The question is whether the objects formulated above are aims or values. Can any of them be accepted as a purpose which we should seek to realize through history teaching? If it is accepted as our aim, we shall have to prove that history alone will realize it, or realize it more fully and adequately than any other subject. If however we find that it is, after all, a value which we realize in the course of teaching history for some other purpose, we need not attach much importance to it; for it can neither influence our conception of history nor our treatment of it.

Let us now consider the various aims and what they claim to achieve. While doing this, we should put two questions to ourselves. Is this object worth realizing? Is it not also realized by any other subject?

1. Do we teach history to train the memory of our children? Is this a very noble aim? Do not other subjects like arithmetic or geography provide scope for memory training?

Memory training, or training of faculties such as imagination and reasoning, would have been considered an acceptable aim in the days when people believed in the mind being a mere aggregate of several mutually independent and isolated powers or 'faculties'. The duty of the educator, in their opinion, was to find out the appropriate material and devices to exercise these faculties. But with the advent of the biological conception of mind as organism

which grows, we can no longer introduce history or any other subject in our schools on the ground that it provides useful mental gymnastics.

If history trains imagination and reasoning, so do other subjects. Literature develops imagination, and mathematics reasoning, far better than history. The training of imagination, memory or reasoning is thus not an aim but a value, which is realized by history together with other subjects.

2. Shall we teach history on ethical grounds? History deals with great men and women who led noble lives, made sacrifices for noble causes and did wonderful things. History also shows, it is argued, that virtue and righteousness ultimately triumph and wickedness comes to grief.

The statement is by no means true in all cases. In a great many cases good men have suffered and bad men have won. Then again a great many men who made a name in history were not necessarily virtuous and noble, and millions of really noble men and women have remained 'mute inglorious Miltos'.

It is rather inconvenient to enlist these great men of history in the service of morality. Most of them had complex characters. They lived in their own days and followed the standards of their times. Some historians overcome these difficulties by depriving these historical characters of reality. They exaggerate their good qualities and the bad qualities of their adversaries. This treatment of history may evoke admiration and reverence but it is not history. It is not intended to deny history its ethical value. But we have to bear in mind that this is but a value and not the principal aim of teaching history, which, whatever else it may be, must be scientific.

3. Shall we teach history to inculcate patriotism? This

is surely a noble aim and perhaps history will realize it better than any other subject.

If however patriotism is accepted as the aim of history teaching, we shall have to throw the scientific conception of history overboard. Why should we take pains to collect original documents and other sources and to inquire how far they are accurate? Why should we be particular about the truth of our interpretations and conclusions? If patriotism is our aim, we shall be justified in glorifying our past and probably decrying the past of our rivals. 'My country, right or wrong' will be quite a legitimate attitude to take. On the other hand, we expect historians and history teachers, as scientists, to present the past accurately, whether it is their own or their rivals.

Of course, in presenting the past accurately, we may at the same time lead the child to love his land. There is nothing wrong in that. Our principal aim, however, is search for truth and not patriotism; the latter we realize as a value.

4. Shall we let history be made a tool for propaganda in the hands of the rulers of the day and allow them to reconstruct history to suit their purpose? Certainly not. If we are not prepared to sacrifice truth in the noble cause of patriotism and morality, we obviously cannot allow the sacrifice for ignoble ends.

5. Should training of politicians be our aim? In the old days, that was the principal aim of history teaching. Long before history found a place in the school curriculum as a subject to be studied by children from all ranks of life, princes studied it as a part of their preparation for the art of ruling, and prospective generals studied it to learn the art of warfare.

But politics are only a part of history. Political life is only

one aspect of the wider social life which man lives in a community. History deals with the life of a community as a whole and has to do equal justice to the different aspects of that life—social, economic, artistic, and religious. In these days of democracy, our aim should not be to train a few selected favoured men in statecraft but to train the modern man, whatever be his station in life, to live a fuller and a richer life in a modern community, and we have to see if history can help us in that.

What then should be the aim of history teaching in our schools? The solution to this problem may be found in the aim formulated by the scientific school of historians. History, they say, should *explain the present*. History must help us to understand our present—the present state of our country, our people, our institutions, religion, customs and problems. We shall not succeed in effecting an adjustment between ourselves and our environment unless we know how the environment has come to be what it is. The present is the child of the past. It has grown out of the past. In fact, it is the past itself. Our present social, political and economic conditions are the result of certain conditions which preceded them and these conditions in their turn were the result of other conditions that went before them, and so on. This chain of cause and effect goes back to the dim past. We men of the twentieth century are causally linked up with Ripon, Dalhousie, Ram Mohun Roy, Shivaji, Akbar, Babur, Harsha, Samudragupta, Ashoka, Buddha, Vyas and their predecessors, the cavemen of the Stone Age.

That to understand the present we must see the past which is hidden in it is an important principle. Some people consider it to be so important that they are in favour of teaching history backwards. They would start with present times and then go back in reverse order till they reach the

Stone Age. We shall discuss the merits of this theory later on. Here it is enough to state that history is a study of the present and not of the dead past. We are not interested in the past for its own sake. We have no time to tell grandma's tales of the past. We have no interest in facts or persons if they are isolated. An isolated and unrelated fact or person is not historical. In order that they should be historical, they must fit into the pageant of causal sequences in history.

It is, then, the unique privilege of history to explain the present, to analyse it and to trace its causes. We can learn to lead efficient and useful lives only if we try to understand our present-day problems—national as well as international—accurately and dispassionately. History will show us how to do it. In trying to realize this aim, we may realize many values, but we are not primarily concerned with them.

III

KINDS OF HISTORY

HISTORY can only be of one kind. It is nothing short of the complete story of man's evolution on earth. It is therefore world history and also social history. We are essentially interested in man as such, and wherever on the face of the earth he has developed community life, he has made history for us. Again, we are interested not only in particular periods or epochs of man's evolution, but in all times and in all ages. We are, further, interested not in any one particular aspect of his community life but in all its aspects, and in all that has contributed to the development of that life.

This is our ideal. We cannot realize it in the course of the few years of school life. We have, therefore, to make a compromise. We cut a little bit from world history, call it *national history*, and study it in our schools. We may cut a still smaller slice out of national history, call it *local history* and study it at some stage in school life. We may cut slices from world history in different ways. We may take up for study a particular period from world history or national history. It may be, for example, the ancient history of the world or of India, Rome or Greece. Or it may be the history of the Medieval Ages,—England under the Tudors, England under the Stuarts, India under the Moguls or the British.

We may also concentrate on one aspect of man's evolution. We may study the political, the social, the economic,

the constitutional or the ecclesiastical history of the world or of a nation.

Whichever way we make a cut, we have to remember that it is a cut, and that we are dealing with a part of an organic whole, which has no separate existence in reality. This knowledge will influence our attitude in teaching. If we are teaching one period, we shall look before and after and shall see how the past has influenced it and how it influences the future. If we are teaching only the political history of a country, we shall take note of the social and the economic conditions of the people and see how far they are the results of the political conditions and also how far they influence the political conditions. If we are teaching the history of one country, we should remember that that country, however great it may be, is only a part of a bigger community—the world. It has, in the course of its history, influenced other parts of the world, and they in their turn have influenced its history.

This is an important fact to remember. No country can or ever has lived in isolation. Take the case of our own country. The talk about the geographical barriers of mountains and seas, which we read about in school books, is nonsense. India was never isolated from the rest of the world. People have come to India through the mountain passes and across the seas from very early times and they have never stopped coming. Indians have crossed mountains and seas and gone to Central Asia, Mesopotamia, China, Java (the *Yava-dvip*), Cambodia (*Kamboj*), and other regions of Indo-China.

Through ignorance textbook writers make things look too simple. According to them, the Aryans came to India and siund the Dravidians settled in it. They drove the Dravians to the south and themselves settled in their place.

After many many centuries came the Scythians and the Huns and the Yueh-chis. After many more centuries came the Muhammadans, and then the European merchants. It has not been as simple as that. India has verily been, through all ages, a meeting-ground and a melting pot of many races and cultures. A careful examination of the few skeletons found at Mohenjo-Daro and Harappa shows that some two thousand years before the coming of the Aryans, the Indus valley, at least, was inhabited by four different races. After the Indo-Aryans or along with them the Persians have continuously come to India. The Greeks made their home in and near India for centuries and played an important part in its cultural life. The Gandhara school of art is their legacy. Virile races from the steppes of Central Asia poured into India for centuries together. If Buddha was a Scythian, then probably the Scythians came to India much earlier than we suppose. The eastern and the western ports of South India have played an important part in emigration as well as in immigration. The Arabs had been trading with western India for a long time before they accepted the faith of Muhammad. Through the western ports came the Syrian Christians, the Beni-Isrælites, the Parsis. Adventurous Persians like Muhammad Gawan and Abyssinians like Malik Ambar came and played an important part in Indian history. Indians from South India and Orissa (*Kaling*) went to Indo-China, made cultural and military conquests and ruled there over Hindu empires for centuries. Indians went to China and the Chinese came to India throughout the Buddhist period. We cannot teach Indian history in isolation, for the simple reason that Indians have never lived in isolation.

WORLD HISTORY AND NATIONAL HISTORY

We discussed above how difficult it is to teach national history without frequent reference to other parts of the world. But the question is, shall we be satisfied with incidental references to other parts of the world, which have come in contact with the country we are studying ? Is it not desirable to go through a course of world history as such, at one or possibly two stages of instruction ?

Some people think that world history is a suitable subject for adults, but that it would be beyond the comprehension of the pupils of secondary schools. Others believe that it is not necessary to go through a special course of world history, but that world history should be interpreted through national history. On the other hand, such an eminent thinker as Professor Altamira considers it possible to teach world history at the primary stage. Mr. H. A. L. Fisher, in his introductory note to the Board of Education Pamphlet, *The Teaching of History*, remarks : 'I should be glad if every child in the country could begin History with the Cave Men and receive early lessons of a simple kind about the Babylonians and Egyptians, the Jews and the Arabs, the Greeks and the Romans before the study of British History is begun about the eleventh or twelfth year.' There is a considerable measure of agreement among historians and history teachers in favour of creating a background of world history, or more particularly of the early history of the world, before children are introduced to national history. This preliminary course in world history will necessarily be short and simple.

It is a matter for consideration whether we should go back to world history and go through an advanced course in it in the final year of the secondary school. While many

teachers would like this advanced work to be done at a higher stage, some would like to round off the secondary stage with a short course in world history.

INDIAN AND PROVINCIAL HISTORY

India presents a special problem in the matter of grading history. She is a world in herself. Her provinces are as big as some European countries. Many of them have their own history, which is partly provincial and partly Indian in character. How shall we adjust the claims of Indian history and the provincial histories of, say, Maharashtra, Gujarat, Karnatak, or Bengal? Shall we make no attempt to teach the history of the province in which the child lives, but teach only the history of India as a whole? Or shall we interpret Indian history through provincial history on the analogy of the interpretation of world history through national history? Or shall we attempt provincial history as a parallel or subsidiary study on the lines of the study of local history done in England side by side with national history? These questions will have to be decided while grading history for the different stages of instruction.

LOCAL HISTORY

Local history does not necessarily mean the history of the town or the village where the child lives. It also comprises the history of the neighbourhood with which the child is familiar or can be made familiar.

It is not possible to prepare an independent syllabus of local history, which can cover a fairly extensive period of school life. Local history, as an independent study, is a fit subject for adults. In schools we can only occasionally

refer to the effects on the child's locality of political or social events of national or provincial history.

Visits to local or neighbouring historical sites, such as ruins, castles, gadhis, and temples, is a good introduction to the study of local history, provided these visits are well-planned and well-conducted.

Another way to introduce local history is to study place-names and the history of important places, e.g. how modern towns like Bombay, Calcutta and Madras developed and how, on the other hand, old towns like Bijapur, Golkonda, and Gulburga declined in importance. Place-names like Tulapur and Fatehpur provide interesting study.

Local history should, in short, be used occasionally to illustrate and illumine national or provincial history, and also as an occasional supplementary study. The chief object of local history is to bring history home to children and to create in their minds a sense of reality. When children realize that what they are reading about in the history books has actually influenced the lives of their forefathers and their community, they will adopt a sane and a critical attitude towards history, and find living interest in it, which is what we want them to do.

POLITICAL, SOCIAL AND ECONOMIC HISTORY

Though history deals with all aspects of man's community life, some historians prefer to concentrate on only one aspect. Freeman, a leader of an important school of historians, considered history to be essentially a record of political events. In his opinion, history is 'past politics' and should note only the political development of a community. There is much to be said in favour of this view. It is undoubtedly true that political conditions have

a tremendous influence on the life of the community and bring about social and economic results. Then so far as the actual writing of history is concerned, a record of the political changes in a country provides continuity of treatment, which otherwise is difficult to obtain. The various rulers who succeed one another, and the battles, treaties and laws which are associated with them, supply an accurate chronology.

But it would be wrong to make history only a political record. The reasons are :

1. History must do justice to all aspects of community life.
2. As political changes create social and economic results, economic conditions also determine political changes at some stages in history.
3. The so-called political history has degenerated into a detailed record of the private lives and affairs of kings, queens and generals. It deals more with military than with political matters. Kings, in days of old, were men of action who led their fellow men into battle. Gradually a certain dignity came to be attached to their office, which became hereditary. So when kings were no longer powerful, political history centred round them not necessarily for what they did but also for what was done during their reigns.

If political history presents an inadequate picture of community life, so does the economic conception of history advocated by Marxian Socialists. They maintain that the economic need is the spring of all social conduct. It creates wars and determines peace. Economic matters not only influence political development but actually condition it. Religious or political struggles, the pursuit of science and art, all have economic origins. The main purpose of the

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historian, therefore, would be to trace and record economic causes and results.

It is quite true that the economic factor in history is very important and it is also true that it has been neglected in the past on account of the over-emphasis laid on the political factor. But it is absurd to reduce all human endeavour and enterprise to economic needs. Man does not live by bread alone. He has altruistic instincts which demand satisfaction. History provides us with many examples of noble deeds of sacrifice and selfless devotion to religious or national causes. The economic theorist undervalues the personal factor in history. He only stresses the effects of the general economic condition of the masses. But great and far-reaching as these effects are on social development, they are dominated in their turn when a powerful and strong-willed conqueror or ruler appears in the field and initiates changes which affect the social and economic life of the community.

What about 'social' history? Shall we concentrate on it? Shall we trace the development of family life, of customs and institutions, of education, of religious and moral standards?

It is difficult to prepare a syllabus of social history without reference to political history. While we generally have a fairly correct knowledge of the political development of a country like India, we do not possess adequate knowledge of the continual changes in the manifold social conditions of the country.

Even if we were to possess such knowledge, it would still be difficult to construct a syllabus which would take account of the innumerable factors comprising 'social' life and yet provide us with a continuity of treatment and a proper order of time-sequences. 'Social' changes include

everything that has happened to society. Agriculture, industry, education, home and family life, food, dress and games, wages and employment, literature, architecture, road and town building, irrigation, customs and institutions, laws—the list could be extended indefinitely—all come under ‘social’ development. Political and economic changes are also social changes. What shall we select and what shall be the principles to guide the selection?

How shall we reconcile the claims of the several aspects of history—the political, the economic and the ‘social’ (whatever it may mean)?

The answer is:

1. Study and mark out clearly the periods or stages into which the history of a country can be suitably divided.
2. Emphasize that aspect which has been most prominent at any particular period.
3. Do not neglect the other two aspects. Treat them as subsidiary factors which have influenced history in their own way.
4. Whatever aspect you concentrate upon for the study of a period, note that it must conform to the fundamental requirements of history, namely (i) a tracing of development, which implies *continuity* in the successive periods and phases of history. It also implies an accurate time-sequence ; (ii) a causal sequence. Events do not haphazardly tumble down one after another in history. They condition one another.

It has been suggested that a framework of political history is indispensable to fit social and economic facts into their respective places in a time-sequence, and that political facts should serve as pegs on which all other facts may be hung. This is by no means a bad arrangement, provided care is taken to see that social and economic

history are adequately dealt with. Some of our modern textbooks attempt to work out this idea.

A much better arrangement would probably be, as already mentioned, to emphasize the aspect most appropriate to a specific period or age. In this connexion, an observation of Mr Gooch as regards early history merits consideration. He says, 'The early history of every nation must be rather of institutions than of events, of classes than of individuals, of customs than of law-givers.' Ancient Indian history will necessarily require a social treatment. We must deal with clans (*Kulas*), the patriarchs, nature-gods, sacrifices, the caste system, the training of priests, warriors and artisans, philosophy, literature and the arts. The caste system will bear an economic interpretation. The Shudras, the tillers of the soil, who had to work for the three varnas, will be shown as representing a system of slavery, which was universal in the ancient world and which alone made possible the building of the Pyramids, the Pantheon, the canals of Mesopotamia and the composition of the philosophic works of the Aryans.

Nineteenth century Indian history will require a social as well as an economic treatment—English education, the universities, social legislation and reforms, the position of women, the industrial awakening, mills and factories, the problem of labour, of import and export duties, of protection and so on. We shall deal more with social and religious reforms and captains of industry than with viceroys.

When dealing with medieval times, when the Moguls ruled over the greater portion of India, it is probably more convenient to adopt a political treatment. This idea of adopting treatment to the requirements of the historical period is not, so far as I know, worked out. But teachers should carefully consider this suggestion in planning their work.

IV

MAKING A SYLLABUS— THE SELECTION OF FACTS

HAVING considered what history is and what its various aspects are, we have now to decide what history we should teach at different stages of school life.

This is the problem of the selection of the historical facts which we want to present. There are two ways of doing it.

1. We can first decide how much history we want a boy to know before he leaves his secondary school and then spread that amount in due proportion over the years of his school life. Here we show greater concern for history than for the boy.

2. The other approach is psychological. We can think first of the boy's capacity to learn history at different stages of his school life and then try to grade history to suit the different age-groups.

It must be admitted that this important work of the psychological investigation of school children with regard to their ability to understand and appreciate history at successive stages of their mental growth is not yet done. Our syllabuses are still more or less arbitrary. Many of us, for example, select a little bit of history to be taught in the primary and secondary schools and go on repeating it from class to class, and from stage to stage. Indian history is taught for six or seven years in some schools and repeated at least thrice in the process. We do this not because we are particularly fond of Indian history but probably

because we have not given much thought to the problem.

There have been one or two attempts at preparing syllabuses on a psychological basis.

The most important attempt is the famous Culture-Epoch theory of Stanley Hall. This is an attempt at 'psychologizing' the grading not only of history but of knowledge in general. According to Stanley Hall, the child in his own life repeats the successive stages or 'epochs' through which the human race has gone in the course of its evolution, and in repeating these epochs in his life the child recapitulates the experiences or 'culture' of the race at each stage.

Man was first a hunter living in caves and under trees. Then he reached the stage of the shepherd, tamed animals and wandered in search of pastures. At a subsequent stage he settled down and built a home, when he discovered the art of agriculture—probably a discovery next only in importance to the earlier discovery of making fire. Then came the stage of early trade and barter, and so on.

Stanley Hall believed that there is some biological arrangement in the make-up of the child, on account of which he goes through all the stages. In fact, he was of opinion that the child will not grow into a normal adult unless he receives this subconscious biological training. The child is first a wanderer, a selfish savage. He destroys whatever falls into his hands. Later on he likes to hear stories of blood and fire, because at that stage he is psychologically a blood-thirsty barbarian. In early babyhood he crawls because he is repeating the experiences of the animal stage of man's life and still earlier in the womb he repeats the life-experiences of the fish.

Stanley Hall thought that if it is in the very nature of the child that he must go through these stages and

experiences of the race; our system of education must conform to this biological necessity.

It was easy to apply the Culture-Epoch theory in the sphere of history. The history of the childhood of the race would be an appropriate study for children. The boyhood of the race would be useful for the boy, and the history of the manhood of the human race will serve the needs of the adult.

History will be graded as follows :

1. Ancient history for the elementary stage.
2. Medieval history for the middle school stage.
3. Modern history for high schools and colleges.

The Culture-Epoch theory is based more on imagination than on science. It cannot stand the test of careful analysis. Its fundamental conception, that a child is essentially a savage, is wrong. A child is a person who is endowed with certain inherent qualities which he develops in conformity with his environment. A savage is not a child. He is an adult who has fully developed his hereditary qualities as conditioned by his specific environment.

There are other objections:

1. All races do not follow the same stages of evolution. If we look at the world today we see different races at different levels of evolution. Some races may perhaps be biologically incapable of reaching more advanced stages of evolution. Other races may drop certain intermediate stages altogether.

2. The followers of the Culture-Epoch theory can trace stages and order in the primitive life of mankind with some success; but as they come to historical times they find it increasingly difficult to trace such order and still more difficult to discover an equivalent mental stage in the life of the boy.

The Culture-Epoch theory has, however, been of great help to the history teacher.

1. It has greatly helped the making of syllabuses, at least for childhood and boyhood.

2. It has also influenced our treatment and method. The fundamental idea of giving the boy the vital experiences of his forbears has compelled our teachers to make history teaching more realistic and vivid and to provide useful occupations and activities for children, as part of the teaching method.

3. It has also shown that the study of history should not be merely intellectual. We must not merely concern ourselves with fact-finding but must also appeal to the imagination and the sentiments of the boy. The followers of this theory have always used literary sources like ballads, myths, songs, either as history, which is wrong, or as a supplementary aid to history, which is quite correct.

4. The theory has further revealed the value of a preliminary anthropological background to the study of history.

THE BIOGRAPHICAL METHOD

There is another theory which we must consider while planning our syllabus. It is the theory of teaching history as a series of biographies of great men of our motherland and of the world in a strictly chronological order. The idea is that at the initial stage and even beyond it, till about 13 or 14 years of age, general history is beyond the comprehension of children, who understand individuals but not institutions, particular facts and episodes but not principles. History should be presented to them as

concrete and particular. What can be more concrete and particular than individual men and women?

The ideology behind this theory is that great men represent their times. They initiate or influence great historical movements. So a preliminary study of these lives equips a pupil with sufficient knowledge and insight into history to profit by a study of these movements at a later stage. Carlyle is the chief protagonist of this 'Great Man theory'. His dictum was, 'the history of what man has accomplished in this world is at bottom the history of great men who have worked here'. It is with this attitude towards great men that he made heroes of Cromwell and Frederick the Great and worshipped them. He, and those who followed him, show no 'conception of Humanity'. They do not recognize in a people any collective life or collective aim. Theirs is the theory of the sheep-dog, ever watching and leading the flock.

The objections to this Great Man theory are obvious:

1. It is undemocratic. It does not recognize, as Mazzini has shown, collective life or collective aim in a community.

2. The great men of history do not represent their times. Their very greatness shows that they are far above the average humanity of their times. They are usually rebels and occasionally martyrs.

3. The great men may be great in their own particular spheres. They cannot sum up the manifold life of the community.

4. History, as the record of the doings of great men, may not provide the necessary continuity of treatment.

These objections are more or less valid, but some of them exaggerate the defects of the theory. Those who believe in the biographical treatment of history do not

necessarily follow Carlyle in his worship of the great or his unhistorical disregard of the common people. It is quite possible to make the biographical treatment acceptable if the precautions suggested below are taken:

1. Select outstanding events or movements and group individual persons round them.
2. As no person, however great, can ordinarily sum up his age, many persons should be selected to represent different spheres or classes. We must have heroes of peace as well as of war.
3. Invent typical characters if necessary. For example, if you are studying Buddhism, it is no use telling the beautiful story of Buddha alone. Select one or two disciples, antagonists, missionaries, Ashoka, Harsha, Kumariibhatta, Shankaracharya, to trace the vicissitudes of the faith and its reaction on different kinds of people. If you are teaching stories from Maratha history, Shivaji is not enough. His great father, who dreamt of *Swaraj*, his typical followers like Tanaji and Moropant, his rivals like Chandrarao More, and the saints who fostered nationalism must be there. Perhaps the stories of a common peasant, a soldier of fortune, a trader, may be invented on the basis of the historical material available to us.

We must avoid turning biographies into grandmother's tales. We are interested in these great men not as private persons but as public workers and leaders. While details about their lives are very useful to make history vivid and interesting, private lives, and particularly trivial incidents in those lives, should not find a place in history. We should therefore avoid stories like Alfred's cakes, Whittington's cat, Shahaji's weighing of an elephant. These are all stories which do not tell any history.

While selecting stories for children we should always

put the question to ourselves: What history will this story tell the children? Does it illuminate a particular age, a particular historical movement or process?

When the necessary safeguards are taken, the biographical method will be found very useful, particularly at the initial stage in history teaching. It will also be helpful at later stages to supplement and illuminate the narrative treatment. Certain periods in history can be profitably studied, mainly as a series of biographies, at the middle school stage.

Even at the university stage, biographical study is of immense help in making history real and living. Rosebery's *Life of Pitt* has given a much fuller conception of the English history of those eventful years to the present writer than a great many textbooks which he has read. Like the Culture-Epoch theory, the biographical method has a human appeal. When a history teacher finds that his treatment has whirled his pupils aloft in airy abstractions and generalities, he will find it useful to bring them down to the firm ground of personalities.

The Culture-Epoch theory and the biographical method give us helpful suggestions for our history syllabus. However, they guide us more in the matter of presentation of facts than in their selection. In this chapter we are mainly concerned with the question of the selection of our facts. What principle should guide us here? The answer is simple. Our aim in history teaching ought to determine or influence our selection of facts. If we want to explain to the children how the present has grown out of a living and active past we must select facts which will reveal that living past. If we decide to tell stories in the beginning, we must select such stories as will have some historical significance. It may not be possible for us to select

facts which will serve as an introduction to the many-sided life of the community. But we may select a central idea and work it out. Take tools, for example. It is quite possible to base a simple and consistent syllabus for children on the central idea of the *evolution of the essential tools*. How, in the course of thousands of years, man has worked and improved on his tools will make a fascinating story for the little ones. Hendrik van Loon has brought out a delightful book with beautiful sketches on the evolution of ships. This will provide another central idea for a syllabus. Man and his food is a third idea. The *story of script* and the *development of towns* might provide a good syllabus for the junior and the intermediate stages.

The following suggestions will be found useful in selecting facts and preparing syllabuses:

1. Select one central idea or a group of associated ideas and build up the structure round it at the junior stage. The syllabus should show the development of the central idea in historical order.
2. Select facts which will bear interpretation and will fit in with a scheme of human development or progress.
3. Select facts which will provide continuity and therefore unity in the treatment of history.
4. Select facts which will, in some way or another, explain the present-day world in which the children live and which alone has significance and meaning for them.

I shall now suggest a few syllabuses on the lines discussed above.

Age-group 7-8

1. Stories from the *Ramayana* and the *Mahabharata* (more literature work than history).

Age-group 9-12

2. A preliminary simple course in world history, especially ancient history.
3. Stories from provincial history.
4. Stories from Indian history.

Age-group 13-16

5. Narrative histories of India.

6. An advanced course in world history and in civics.

Note—Local history will not be done as a separate study but will be used to illustrate provincial and national history.

This is frankly an ambitious syllabus for Indian schools, which have merely been repeating the same topics of Indian history in some form or the other from stage to stage. But it is quite a practical proposition, if history teaching is taken seriously.

I make a few observations on this syllabus.

1. The two great epics are our national heritage. Even when schools neglected them, we, in our generation, learnt those thrilling stories of heroism and adventure from our grandmothers and in temples. Those grandmothers have gone, and temples and *kirtans* no longer attract modern children. Their place is taken by the picture-houses. Our schools should therefore take up this work. These stories from the epics may or may not be strictly historical as regards facts and details. They are, however, essentially historical inasmuch as they reveal the social and cultural conditions of an heroic age which we have always loved.

2. The preliminary course in world history will take up about two years. It will serve as a useful background for national history. It is possible to prepare a simple and interesting course in world history and show children how all the nations have contributed to the making of useful

discoveries; how irrigation was devised by the Sumerians; arithmetic by the Hindus; geometry by the Egyptians; script by the Phoenicians; silk, gun-powder, examinations and the mariner's compass by the Chinese, architecture and sculpture by the Greeks, roads and drains by the Romans, and so on. Coming to modern times they will be interested to know that printing was devised by the Germans, steam-power by the English and wireless by the Italians. Such a course in world history will serve as a good antidote to narrow-minded nationalism and will provide a good lesson on universal brotherhood.

But it will be more profitable to plan a simple course showing the different stages in civilization and to group the various ancient nations round them. Here is such a course:

(i) The Hunter Man, incessantly moving about, no home, no regular food.

(ii) The Shepherd Man—learnt to tame the cow and the sheep and milked them. He also moved about, but leisurely, in search of pastures, had a regular supply of meat, milk and cloth. His home probably southern Russia near the Caspian Sea.

(iii) Man the Farmer—discovery of corn—the greatest discovery; knowledge of soil and seasons; corporate life; home industries—sowing, reaping, threshing, grinding, baking, etc.

(iv) Men of Egypt (*read Corn from Egypt* by M. Gompertz)—corn growers; spinning and weaving; the Pyramids.

(v) Men of Babylon—irrigation by canals and pumps; origin of writing—clay tablets.

(vi) Men of Mohenjo-Daro—traders and farmers; clay seals; brick buildings; drainage; baths; discovery of

cotton—spinning and weaving of cotton; use of bulls—horse probably not known.

(vii) The Indo-Aryans—horsemen; clans and patriarchs; invention of numerals.

(viii) The Phoenicians—seamen; merchants and adventurers; their phonetic spirit—served as a connecting link between the different races and cultures of the ancient world.

(ix) The Greeks—free men; farmers and shepherds; use of horses; love of exercise and games—note the words ‘gymnasium’, ‘olympiad’ and ‘pugilistic’, which are all Greek.

(x) The Romans—law-givers; town-planners; Roman roads, houses and baths; ‘The Greeks took to beauty, the Romans to the drains’.

(xi) The Hebrews—conception of one personal God.

3. *Stories from provincial history*.—Indian provinces are extensive regions with their own typical languages, cultures and histories. One year’s course in simple interesting stories from provincial history will serve as valuable groundwork for the study of national history.

4. *Stories from Indian history*.—I have selected some stories which can cover one or two years’ work. This list is only by way of suggestion and is by no means exhaustive. Teachers should make their own selection, add some stories to my list and drop others. Probably I have not selected a sufficient number to represent the South. A typical king like Krishnadevaraya of Vijayanagar and the pariah Saint Nand may be included with advantage.

5. *An advanced course in world history*.—It is likely that some of our schools may not be able to undertake such a course for the Matriculation, and the idea will have to be dropped so far as our secondary schools are concerned.

But I want it to be clearly understood that a course in national history must be rounded off by a short course in world history. This second course will not be confined only to ancient countries. In fact much time will probably not be spent now over ancient history. The object will be to trace the major historical movements from world history as concisely as possible. Outstanding persons and events will be linked with these movements and the treatment will be to a considerable extent biographical. Pictures and time-charts will be used.

If it is not found possible to plan such a course covering a year's work, I agree with the writer of the Board of Education Pamphlet No. 37, *The Teaching of History*, that: 'A series of special lessons or lectures on world history might be arranged three or four times a term, not for examination, but made as interesting as possible by good preparation; and abounding illustration.'

Civics.—Read Chapter XVI for a wider interpretation and treatment of this subject of study and its importance for Indian children.

APPENDIX

A SYLLABUS OF STORIES FROM INDIAN HISTORY

1. Cave men of India 5,000 B.C.
2. Men of the Indus Valley 2,500 B.C.: agriculture, cotton, wheat, barley; trade; town-planning, houses with wells, baths; oxen, no horses; mother-worship.
3. An Indo-Aryan patriarch—Vasishtha or Vishwamitra. Tribal life, agriculturists and shepherds, worship of Nature gods, sacrifices, Gurukuls, etc.
4. Agastya and Rama; Aryan conquest of the South, contact with Dravidians.

5. The story of the *Mahabharata*: Krishna, Arjuna, Bhima, the fratricidal war.
6. Buddha: revolt against Brahmanism.
7. Chandragupta Maurya: first Emperor of India; link with Alexander, Nanda, Megasthenes, Chanakya.
8. Ashoka: spread of Buddhism, Buddhist missions.
9. Kalidas and the Nine Jewels: Hindu arts and sciences.
10. The Imperial Guptas: Samudragupta and Chandragupta.
11. Harsha: the author-king; the Huns.
12. Pulkeshin : the rival of Harsha; the Ajanta frescoes.
13. Shankaracharya: revival of Brahmanism.
14. Prithviraj and Jaychand, to represent the early Rajputs and their tribal jealousies.
15. Akbar the Great: the great unifier of India, the great dreamer of India.
16. Nanak and Kabir: saints, unifiers.
17. Rana Pratap to represent the later Rajputs: his patriotism and sacrifices; Haldighat.
18. Shahjehan: the Taj Mahal.
19. Shivaji: founder of the Maratha power.
20. Aurangzeb: the last of the Moguls.
21. Bajirao I: Maratha expansion.
22. Robert Clive: the rise of English power.
23. Ram Mohun Roy: father of modern India, English education; *sati*, social reforms, religion.
24. Tata: Indian industrialism.
25. Dadabhai Naoroji or Ranade: Indian nationalism.

V

MAKING A SYLLABUS— THE ORGANIZATION OF FACTS

WHEN the facts to be taught are selected, the question is how to organize and arrange them before they are presented to the class.

There are different ways of arranging the facts :

1. The Concentric system.
2. The Chronological or the Periodic system.
3. The Topical system.
4. The Regressive system.

The real controversy is between the Concentric and the Chronological treatments of history. The Periodic and the Topical methods are only two different ways of working out the Chronological treatment. The Regressive treatment is rarely advocated as an independent method of presentation. It generally serves as an introduction. We shall first discuss the merits of the two principal methods of approach.

1. *The Concentric system* is the method of teaching the whole of the prescribed course of history, again and again, with increasing fullness in every successive standard, each time giving more and more details. At the initial stage a bare outline is presented which is gradually filled in with more and more details at subsequent stages. An extreme illustration of this method, so far as Indian schools are concerned, will be to teach the full course of Indian history in every standard for the seven years of secondary

instruction, going from a simple general bare outline gradually to complex advanced detailed treatment.

Such an extreme form of repetition of the whole course is rarely advocated and never practised. The usual practice is to divide school life into about three stages and to repeat the full course from the second stage onwards. If, for example, the secondary course is spread over seven years, the advocates of this theory will probably divide it into three stages, the middle school standards forming the first stage, Standards IV and V forming the second, and the two top classes the third stage. During the first three years, a general outline of the whole course, whatever it may be, will be presented. At the second stage the same course will be repeated in two years with additional details. It will again be repeated at the third stage in two years with the addition of still more details.

The objections to this method of presenting history are:

(i) As the whole course of history has to be gone through within the comparatively short period of a year or two, only a few bare bones of history can be given at each stage. Fuller treatment of historical facts under this arrangement will be difficult, if not impossible.

(ii) As the whole course has to be repeated again and again, there will be no freshness in the presentation, lessons will be dull, and children will feel little interest in hearing or reading about the same facts.

(iii) It might be found difficult to develop the time-sense of the pupils, as the distance in time between events and characters will not be properly grasped by the pupils owing to the history of some two thousand years being covered in a short time.

The objections are obviously directed towards the extreme form of the concentric treatment and do not hold

good in its modified forms, where the course is probably repeated only twice during seven years. The argument regarding the loss of interest is not very strong. Whatever method of approach is adopted, interest will depend principally on the material selected and the skill of the teacher in presenting it. Repetition of the course does not necessarily mean repetition of the same facts and topics. At the initial stage, the whole of Indian history could be presented in the form of stories of leading historical characters. At the second stage, the course may be repeated in the form of a narrative history in which events and not persons may be emphasized. At the third stage, the treatment may be critical and topical. Of course a certain amount of repetition is inevitable in this arrangement.

2. *The Chronological or Periodic method* is the main rival system of presenting history.

The idea is to spread the whole course of history over the entire school course, teaching in successive years in chronological order without ever traversing the same ground again. The course is divided into certain well-marked stages called Periods. These periods are taught in chronological order. Hence another name for this treatment is the Periodic method. Indian history is divided into (i) the Ancient, (ii) the Rajput and Pathan, (iii) the Mogul, (iv) the Maratha, and (v) the British periods. English history is divided into (i) the Anglo-Saxon, (ii) the Norman, (iii) the Medieval, (iv) the Tudor and the Stuart, and (v) the Modern periods.

In dividing the history course into periods, care should be taken to see that the periods are fairly broad and extensive. There should not be too many of them. The periods should not be divided chronologically merely to suit the convenience of the teacher. Each period should

have a characteristic mark, an individuality of its own. They should be epochs representing specific stages in the evolution of the life of a people or a country.

The advocates of the chronological method argue on the lines of the Culture-Epoch theory in support of their method. They point out that each period of history suits the particular mental development of the pupils at that stage. The early history of India or any country is simple, crude, and is full of battleries and heroic deeds. It peculiarly suits the temperament of the children who are at that stage. The modern period deals with constitutional issues and struggles for political power suitable to the stage of adolescence.

We have already seen that this argument is not very sound. The early history of any country need not necessarily be crude and simple, nor need the modern period be taken as complicated and abstruse. It all depends on what facts you select and how you present them. The ancient world had its problems in no way less complex than ours. The first contact of the Aryans with the Dravidians of the south must have been as complex a sociological problem as the recent Hindu-Muslim problem. Feudalism, the rise of states in Europe, the Renaissance, are highly complex topics to deal with. A great many modern problems will pale into insignificance before the towering problems of the Reformation. In fact, every stage in the story of the evolution of man had its own problems.

If ancient history can be treated on a higher level as a series of problems, modern history too can be made simple, concrete and interesting to children who live in the modern world and can visualize and understand the modern environment more clearly than the social conditions of olden days. Children are equally fond of Julius Caesar and Napoleon, Buddha and Gandhi, Rama and

Shivaji. It is quite possible to select stories of modern times, simple and interesting enough for quite small children.

The objections to the chronological method are:

(i) Pupils are likely to forget a period which was studied at an earlier stage, as under this method no history is repeated.

(ii) Earlier periods are to be presented to younger children, for whom the treatment will necessarily have to be very simple and concrete. Under the chronological method these periods will never get the benefit of an advanced treatment. The general impression of English children as regards their ancient history will consist of some crude pictorial memories of isolated events like Julius Caesar's fall on the sea beach or Alfred's cakes.

It is quite true that the chronological method cannot do adequate justice to the earlier periods. Both the concentric and the chronological methods have their own weak points. The best plan would be to combine the two. We must avoid repeating the history course too often, but at the same time we must see that if a period in history is presented very crudely and simply at an earlier stage, it is repeated at a later stage and given an advanced treatment.

If we have to plan a syllabus, say, for seven years, we may combine the two systems in some such way as this:

(i) If the biographical or any other concrete approach to history is decided upon, we may select simple interesting stories covering the whole course and spend two years over them.

(ii) For the next three or four years we may adopt the periodic treatment and repeat the whole course.

(iii) At the final stage, if we have two years, we may traverse the whole ground again, connecting loose threads

and emphasizing important principles and problems. Minor concrete events and characters will be eliminated and the treatment will be less factual and more critical.

If we have only one year, the best arrangement would be to select one period only and to study it very thoroughly and critically.

In this plan the course will be repeated twice or thrice and the advantages of both the methods gained.

3. *The Topical treatment.* As the history course is divided into broad groups called periods, the periods can be further subdivided into smaller units to facilitate every-day work in the classroom. These smaller units are called topics. Just as a period is not a mere broad chronological group but an epoch, similarly a topic is not merely a smaller chronological unit but an idea, a particular movement in history. A topic should not be an isolated incident or episode, but should represent a factor which influences the main current of history.

The Norman Conquest, the Crusades, the French Revolution, the Industrial Revolution, the American War of Independence, the Reform of Parliament, Irish Home Rule, are so many topics. It will be seen that these are all movements in which many individuals participated. Most of the wars are movements or initiate movements and can serve as topics. Individuals, when they represent an idea, can also be selected as topics, e.g. Wilkes, Wilberforce, Lincoln, Ram Mohun Roy, Tata, Gandhi.

Topical treatment is indispensable for a history teacher. Whatever period he may be teaching, he must read it over carefully and select the topics in chronological order. At the beginning his list of topics must be ready. He should be in a position to tell, for example, how many topics will cover the Mogul period. Each topic will require a varying

number of lessons according to its importance and range. A new teacher may with advantage chalk out very broadly the outlines of these lessons also. The headmaster should insist on the history teacher submitting his scheme of the year's work in terms of topics.

Pupils at the senior stage should be asked sometimes to read their text, to select topics and suggest titles for them.

4. *The Regressive method.* If the aim of history is to explain the present, we must begin with the present and work backwards. If we take up the condition of things as it is today and try to explain how it came about, we shall have to refer to the immediate past for the causes which led to it. The immediate past itself is the product of the times which preceded it. So we shall be following a chronological order in this treatment also, but in the reverse direction. The famous educational maxim, 'Go from the known and the familiar to the unknown and the unfamiliar', lends support to this method. This extreme form of regression, however, is not practised. What is generally done is that a certain problem or fact of modern times is selected, explained and discussed as an introduction; then the teacher, instead of going to the immediate past, goes back to the remote past in which are to be found the fundamental conditions which led, in the course of history, to the problem or to the state of things with which we are confronted today. The teacher then goes forward to the period with which he is immediately concerned and follows the chronological order. The present is used only to introduce the past, but after that there is no regression.

This linking up of the present with the past is the very essence of history. History is not a series of grandmother's tales of the wonderful things which happened in the past. It is a sociological science which explains how the present

condition—political, social, economic, etc.—of a community has come to be what it is. In history we are fundamentally interested in the present and only secondarily in the past.

We should not, therefore, be satisfied with using the present only as an introduction to our study of the past. So many trained teachers use it that way. The present and the past are organically bound together. History traces growth and development. At whatever stage in the past the teacher may be standing, he must run to the present; and he must also run to different stages in the past to compare and contrast, and to trace the various stages in the development of a movement or a system. If he is dealing with the Middle Ages, he must refer to the ancient as well as to the modern world. He has, therefore, to run 'before and after'. I call this 'the Pendulum method'. The idea is fully discussed in another chapter. Here I only want to suggest that the regressive method should not be used superficially to introduce a history lesson. The teacher must regress continually whenever occasion demands.

PRESENTATION OF HISTORY— THE JUNIOR STAGE

AFTER the facts are selected, properly graded and arranged, we must consider the question of their presentation in the classroom. This is a problem of methods and devices.

Methods and devices will vary according to the average age of the pupils we are teaching. But certain general principles of presentation are useful and should be duly noted by the teacher.

1. Present concrete facts at the junior stage.
2. Introduce general concepts and principles at the advanced stage; but even at this stage supply particular facts to illustrate the principles and to support generalizations.
3. Localize your facts. They must not hang in the air but should have a habitation. Use an historical map while teaching and insist on the pupils using an atlas.
4. Adhere strictly to chronology and build up the time-sense of the pupils gradually.
5. Follow the 'Pendulum' method. Link the past with the present both in your introduction of the lesson and in the discussion in class. Also link up the different periods in the past with one another whenever possible.
6. Treat the facts selected for presentation fully.
7. Do not present isolated facts or isolated topics. They should fit in with your scheme of causal sequences.
8. The pupils are ignorant of conditions in the past, which were dissimilar to the conditions now prevailing.

So select pictures very carefully in advance and show them to the pupils. Do not leave this selection to the eleventh hour.

A few more rules like these could perhaps be added but these eight are, I think, the most important. We shall discuss them in detail, considering the question of presentation at different stages.

We generally teach history for about seven to eight years before the pupil gets through the Matriculation examination. We can conveniently divide this period into three stages and call them the Junior, the Intermediate and the Senior stage. The Senior stage will probably comprise the Pre-Matric and the Matric classes, and the final year of the lower primary school, when the children are about 10, and the first two years of the secondary school (Standards IV-VI in Maharashtra) will constitute the Junior stage. The intervening three years of the 'middle' standards (Standards VII-IX in Maharashtra) will form the Intermediate stage. These stages should not however be treated as so many watertight compartments. Progress from one stage to another should be gradual from the point of view of methods and devices.

We shall now take up the question of presentation stage by stage.

THE JUNIOR STAGE

This is the stage for story-telling. Whether we select stories from provincial, Indian or world history or whether we go through a preliminary survey of the evolution of man on earth, partly anthropological and partly 'prehistorical', we shall in all cases be telling stories. It may be stories of the cave man, the hunter or the shepherd; it

may be the stories of Agastya, Rama, the Pandavas, Buddha, Ashoka from Indian history, or selected stories from provincial history. It may be the story of primitive sailing craft. It may be the story of how man obtained food or discovered fire. It may possibly be a series of lessons on the tools used by man at different stages. In every case it must be in story form and must possess all the essential qualities of a good story.

It must be full of action, and full of details. It must present vivid word-pictures to the children, which they can visualize and appreciate. There should be graphic descriptions of persons, places and things. Geographical and social conditions should be vividly described and introduced when describing human action.

The teacher must be a good story-teller. Our grandmothers were wonderful story-tellers. Some illiterate villagers possess this supreme gift to a remarkable degree. But few of our modern young people are experts in this art. The principal defect from which they suffer is self-consciousness. They will never forget their own selves, their age and position. And they are generally too serious to make good story-tellers.

Story-telling is an art, and probably a real story-teller, like a poet, is born, though unlike a poet he can also be made by effort. The history teacher in charge of little children should try, by all possible effort, to become a good story-teller.

First, he should enjoy telling stories and the children must feel that he enjoys telling them stories. You cannot enjoy doing a thing unless you get rid of self-consciousness. If you love children, you must try to be one with them, learn to laugh with them and enjoy a joke with them.

Secondly, the history teacher must possess wide and

deep sympathies for the persons about whom he is talking. Now in order to be able to sympathize with persons who lived in the past, you must be able to understand their ways of life, their feelings, etc. It is difficult for a modern man to understand and sympathize with the elemental passions of the past. It is only a well-developed constructive imagination which makes this vicarious function possible. Constructive imagination implies feeling as well as knowledge. It means that you possess a wide and accurate knowledge of persons and things and also that you possess the capacity to put yourself in their place and feel as they felt.

The history teacher should therefore bear in mind that knowledge of the past, accurate, wide and varied, is essential. He cannot love or enter into the feelings of a person, living or dead, unless he knows and understands him.

It is wrong to suppose that a history teacher of little children need not know much history. Even when a teacher has to tell stories, he must possess a very good knowledge of the social, political and economic history of the period with which he is dealing. If he wants to tell the story of Buddha, he must know the social conditions of Buddha's times, the conditions of the masses, of kings and their courts, of royal palaces and parks, of the royal sports of hunting, chariot racing, etc., of the great and costly sacrifices of those days, and so on. He will only be able to select the necessary facts and details to be told to children when his mind is saturated with such knowledge.

The teacher should be a good actor. He should not tell the story in a flat dull uniform tone, but should learn to modulate his voice. He should not taboo humour but at the same time he should not introduce it aimlessly.

Those teachers who feel diffident about their capacity to tell a story well should read out the story from a good book with appropriate expression and accent.

Blackboard summary

The story should be divided into suitable parts and as soon as the teacher has finished one part, he should summarize it very briefly on the blackboard in a few words. The blackboard summary need not take more than a few minutes. Two or three words should be enough to note down a point or a portion of the story. This will not spoil the effect of the story. A good teacher will be able to do the blackboard writing without interrupting his story. He may then proceed with the next portion and summarize it on the blackboard before taking up the next point. The blackboard summary of the lesson will thus develop along with the development of the story.

It may on some occasions be more helpful to tell the story first and then to elicit the blackboard summary from the class by skilful questioning. The children should copy this blackboard summary in their notebooks in a clear hand.

Blackboard sketches

There should be two blackboards, one for the summary of the lesson and the other for the rapid sketches which the teacher has generally to draw to illustrate any difficult points in the story. The teacher should learn to draw simple pictures rapidly. Even drawing a few arrows on the blackboard sometimes helps the children to understand directions and movements described by the teacher.

Aids to visualization

It is difficult for the children to visualize life and conditions in the past. Verbal pictures, however vivid they

may be, fail to present reality adequately. The teacher should therefore make use of aids for visualization like models, pictures or real objects when available. Children should be shown armour, shields, different kinds of weapons and tools. If there is a fort in the vicinity, an excursion should be undertaken to show it to the children and to explain to them, on the spot, how the fort was defended and how villages came to be built up around the fort.

Failing real objects, models are the best substitute. They approach reality more closely than pictures and black-board sketches. But unfortunately historical models are rare in India. It will not be safe to ask the history teacher to make them. He lacks the necessary training for such work. It would be a great boon to Indian teachers if some enterprising educational publisher were to take up this work and make historical and geographical models, which may be accessible to an average Indian school. I saw some beautiful historical models in an interesting little museum at Sawantwadi, once the capital of a small Indian state to the south of Ratnagiri District. I wish those and similar models could be copied and made available to our schools.

Next to models, pictures are the best aid to visualization. They are cheaper than models and are easily available, but they should be carefully selected and wisely used. The following suggestions on the use of pictures at the Junior stage will be found useful:

1. Select your pictures well. Mere portraits of historical persons do not interest children. As they love to hear stories which are full of action, they like seeing pictures which show life and action. Instead of the pictures of the silent and meditative Buddha, pictures of that great man leaving his wife and new-born child stealthily at midnight,

or of his sermons in the Deer Park, will be more entertaining and instructive. The beautiful old picture of Akbar sitting in the midst of his 'nine jewels' should be preferred to a mere portrait.

Social and family life in the old days was very different from what it now is. The ways of travelling were different. Teachers find it very hard to make little children, who use railway trains and motor buses, visualize old routes and old methods of travelling. They cannot visualize old forts, old houses, old furniture, old costumes, unless we show them pictures.

2. Do not show too many pictures in a lesson. Trained teachers sometimes overdo this. I have seen as many as six to seven pictures being shown within 35 minutes. The children get confused at this liberality, and the pictures, owing to their multiplicity, fail to fulfil their object.

3. Do not merely show pictures like so many flash cards. Some teachers take up a picture, show it before the class for a few seconds, and then put it away. Let the children handle the pictures and look at them at their leisure. The children should describe and interpret the pictures and the teacher should do the same. Above all, the children must be told what to see in the pictures. Perhaps the pictures may be roughly handled and soiled in the process, but that would prove that they are being used. Do not follow those fastidious headmasters who, as I know, prize tidiness more than education and lock up all equipment.

4. Equip the history room with selected pictures.

Time-sense

In addition to visualization the history teacher has to see that the children build up a time-sense. He should note the following suggestions:

1. Always follow the chronological order when telling a number of stories.
2. Connect the stories told to the children. Show development, growth, and change of conditions while going on from one story to another.
3. If you have a history room, use the running frieze described in Chapter XII. When you finish a story, stick a picture representing that story at the appropriate place on the frieze and show on that line how much distance you have traversed.
4. If there is no history room, use simple time-lines and pictorial graphs to develop the time-sense of the children.

What should the children do?

History teaching should at no stage mean the teacher doing everything and the children doing nothing. Even at the Junior stage the little children must actively participate in the lesson. The teacher should ask questions, and make the children think and express their thoughts freely. The discussion method, which I shall emphasize at the Senior stage, should have a beginning here. I am quite confident that even little children can think and discuss, if the treatment is fairly simple and concrete and if the teacher loves them and takes them into his confidence. Encourage them to ask questions. Link the stories told with the life and the experiences of the children. If you are talking about the cavemen and the flints they used as their tools, or if you are dealing with the discovery of fire or agriculture, let the children tell what they know about simple tools and occupations. Modern children know precious little about them and activities like sowing, reaping, threshing, grinding, making a rope, spinning and weaving, or making a fire without the aid of a match-box.

They will have to be shown some important tools of primitive man and told how they were used. Then the main operations connected with agriculture, which was and is still the greatest occupation of mankind, should be shown to children. Nothing will bring home to the children the old simple life which people lived in the past so much as the use of the old tools and a knowledge of the old occupations. Nothing else is calculated to impress so clearly upon their minds the changes in social conditions.

The children should answer questions, ask questions and express their experiences while the lesson is going on. At the end of the lesson they should be asked to reproduce the story in their own words. The teacher should insist on the children speaking clearly, correctly and with a certain amount of grace. They should also be made to speak at some length. They are about 10 or 11 now. Their speech should not, as it often does, consist of only simple sentences. They should be able to join sentences by conjunctions and form complex sentences. Poverty and clumsiness of expression, which is such a serious problem in our schools, is mainly due to our being satisfied with answers consisting of single sentences or very often a few words. This in turn is probably due to the 'question and answer' method, which is such a favourite with our training institutions and which untrained teachers imitate.

Dramatization will also be introduced at this stage. Our children, like their teachers, are self-conscious. They are very reluctant to stand before their class and say a few words distinctly. When they are persuaded to stand, they usually mumble and talk fast. They drop the last word of a sentence and the last letter of a word, not because of any physical disability but through sheer nervousness.

It would be much better to start with dramatization at

the Junior stage, as it is difficult to introduce it at a later stage.

Handwork is another channel of self-expression in history. It develops imagination and helps to make history interesting. It is discussed in Chapter XVI.

Study of the textbook

Should the children use their textbooks at this stage? I think the children are well-advanced in age when they begin the study of history, and can use a textbook with advantage. Given a simple interesting book with good illustrations, it would be possible and profitable even at this stage for children to go home and read their textbooks after an oral lesson in class. Occasionally the teacher will read the text or ask the children to read it silently and then he may give more details and supplement the book. One great advantage of a textbook at this stage would be to provide continuity and unity in the history course spread over a fairly extensive period. In fact, the very act of reading a number of stories from a book at one time creates an impression of continuity. A textbook is also useful for revision. Though the main work at this stage will be oral, children must be trained to read their textbooks and know important facts.

Collateral reading

Children must read many other books in addition to the textbook. The teacher should select books of historical interest suitable for different standards. These books will be kept in the history room and the teacher will refer to them and show them to the class while teaching. He should also read out extracts from some of these books.

These books should, of course, be in the regional languages. They will include other textbooks, books giving

advanced and more detailed information, lives, biographies, historical novels, and books of geographical interest which may give information about the lives and the environment of the people whose history is being studied.

To summarize, our treatment at the Junior stage will be:

1. More synthetical than analytical.
2. Concrete, descriptive, narrative and pictorial.
3. We shall make the past real by graphic verbal images and also with the help of models and pictures.
4. The time-sense will be developed not so much by dates as by suitable pictures and pictorial graphs and time-lines.
5. Children's self-expression will be developed through dramatization and handwork.
6. Children will be made to think through simple discussion, and through linking the past with the present.

VII

PRESENTATION OF HISTORY— THE INTERMEDIATE STAGE

THIS stage will be roughly equivalent to the middle school. At this age the boy is no longer a child but is approaching adolescence. He is a realist and has little love for fairy-tales. His memory and imagination are at their best. His time-sense, aided by work in mathematics, is fairly keen. Though he is still incapable of abstract thinking, he understands and appreciates thoughts and principles presented concretely to him. He also understands generalizations arrived at from particular facts, though he may not be able to go through this process himself unaided by the teacher. Writers on history teaching, who deny him this power of understanding general laws, forget that in his mathematics lessons his teacher is continuously teaching him general laws from particular examples and making him apply these laws in working out his sums.

He is also interested in his present-day world. In fact he has been interested in it ever since his birth. The interests have varied and his reactions to objects and things which interested him have varied with his growth. Now he is interested in games and loves to read how India is doing in the Test Match and is likely to lose his temper because X. X. was not made captain. He is occasionally interested in politics if it is fairly aggressive and demonstrative to suit his militant spirit.

He has done a certain amount of reading—historical

novels and dramas among other things. He has also seen some historical pictures. Shivaji, Rana Pratap, Siddharaj Jaysing, Vanraj Chavda, Akbar, Aurangzeb are his heroes and he is greatly interested in them. The historical novels and the cinema, while they vividly present life and topography to him, have also greatly exaggerated and idealized history for him and confused fact with fiction. Perhaps they have already sowed the seeds of a communal bias. The history teacher will have to see that the boy unlearns a good deal of the history he saw at the picture-houses and read in books. It is a difficult task, for the teacher cannot compete with the talkie and the drama in vividness and force of presentation. It is, however, work which is well worth doing.

Given such a boy, how shall we teach him his history? Our main objectives at this stage will be:

1. To supply a broad outline of the outstanding figures and events of Indian history.
2. To supply a very broad outline of modern English history from 1485.
3. To build up a scheme of time for Indian and English history, taught with the help of time-lines, giving the names of the principal figures and events with their dates. This time scheme will not now be pictorial, though it will continue to be concrete.
4. To interpret facts, bring out their significance, and link them with the present.

The treatment at this stage will not be biographical nor will it consist of stories. Instead of telling a number of stories complete in themselves but linked together by a common idea, the teacher will unroll historical life through various periods as one continuous story rich in details, vivid in presentation, and intensely human in character.

The presentation will still continue to be concrete and synthetic. Outstanding persons will be introduced and shown as living realities. Their contribution to history will be explained as concretely and simply as possible, but time will not be wasted over biographical details. If we continue the biographical treatment, we may select outstanding persons and events and group the persons round the events instead of grouping events round persons as we may do at the Junior stage.

Pictures describing social conditions, important incidents and episodes will be used and the boys will be encouraged to go through the picture albums kept in the history room. Prints of well-known historical pictures drawn by famous painters will be particularly shown. English history is especially rich in this treasure and prints of such pictures can be easily had from the British Museum, the National Gallery, the National Portrait Gallery and the Medici Society in London. Indian history is not so fortunate. But the British Museum supplies reprints of pictures useful for the Mogul period. Rao Bahadur Parasnis published some beautiful pictures relating to the Mogul, Maratha and the British periods in his *Itihas-Sangrah*.

At this Intermediate stage greater attention will be paid to the use of the textbooks by the boys. It was suggested for the Junior stage that the boys should read their textbooks after the oral lesson. No hard and fast rules need be laid down as to whether the book should be used before or after the lesson. At the earlier stage it will probably be sufficient if it is used after the lesson, though occasionally the teacher may ask the class to read the book before the lesson or as a preliminary part of the lesson. At subsequent stages the boys must, as a rule, read the book before the lesson for preparation as well as after the lesson.

for revision. Some people suggest that the boys should not read the book before the lesson, as that would take away from the freshness of the presentation of the lesson. They seem to think that history teaching is mainly the teacher's job and presentation of history a daily or bi-weekly surprise sprung on the boys. Nothing could be more injurious to history than this attitude. The boys must work with the teacher and as they advance in age and understanding the work of the history teacher will be more than that of a wise and discriminating director in the Montessorian sense.

So the boys will read their textbook and come prepared. The teacher will read, not the boys' textbook but standard works on Indian and English history, and come prepared. He will sometimes test the preparation of the class by a few questions, or occasionally ask the boys to read their textbooks silently and write down a short summary of the salient points. He will himself go through a few chapters or a few topics from the book at the beginning of this stage, and elicit the central idea and the principal points through questions and discussion in order to show the boys how the textbook should be used. A careful study of the textbook will, in fact, be a special feature of the Intermediate stage, and will be further developed at the Senior stage.

It should be particularly noted that at both these stages boys should be encouraged to study more than one book. They must get into the habit of referring to several books and finding out what the different writers have to say on a given point. They will gradually get used to comparing the standpoints and attitudes of history writers and receive preliminary training in evaluating evidence. The school should provide at least half a dozen copies of a few

selected textbooks and supplementary books and perhaps groups of boys may be asked to purchase separate textbooks. Those boys who can afford it should purchase two or three books.

Now that we are dealing with textbooks, I would like to refer the reader to an important point. Most of us now teach history through the regional languages and the boys use textbooks in those languages. This is as it ought to be. But I would suggest that the boy should read along with the book written in his mother-tongue a good modern English textbook for English history. A book written for English children and not boiled down to suit the capacity and imagination of the Indian boy should be preferred. I consider it necessary that English history should present an English atmosphere, and it is very difficult for a vernacular book to do it. I would even accept a compromise whereby English history will be taught in English with the help of English textbooks and Indian history through the medium of Indian languages, provided the school maintains a fairly satisfactory standard of English. This arrangement may work quite well at the Senior stage where the English vocabulary of the boys will be adequate. I cannot, however, appreciate the wisdom of those schools which neglect English in the English lessons and insist on teaching history, geography and other subjects through English to improve the English of the boys. It must be clearly understood that in a history or geography lesson your main business is to teach history or geography and not English. If I advocate the use of English books for English history, the object is to enrich the history and not the English of the boys, though I freely admit that English is likely to be improved in that process. I say 'likely' advisedly, because I have seen too many schools where

English has not improved by its use in the history or geography lessons.

This is a digression but it was necessary to make it. Let us return to the history teacher and the boys in the middle school standards. The boys have read the books and are prepared. The teacher's presentation will be rich in details in order that the pupils should have accurate and clear pictures of life and action in the past. He will talk of deeds of heroism, of adventures and discoveries, of inventions and how they were made. His main framework will probably be political, though wherever necessary he will give more prominence to social and economic aspects than to political developments. He will, however, describe social and economic conditions through all periods. A word of warning here. Many teachers present political facts first and then as a subsidiary task describe the social or economic conditions of that period without any connexion between the two. The boys do perceive a sort of continuity in the political story but they do not know what to make of the social conditions of which the teacher talks on certain occasions. The social and economic conditions are not organically knit together by the teacher with the political changes. They hang in the air. The result is that when asked in an examination to describe the social conditions at the times of, say, Ashoka, the Guptas, Harsha, the Muslim conquest, Sher Shah or Akbar, the boy is more likely than not to write about those conditions which are readily recalled on the spur of the moment or he is more likely to form a composite impression of social life which he may supply for any period. This can be avoided if history is presented not as a series of disconnected figures and events but as a continuous story revealing an organic development. Development implies change—

not a mere change in time, not one fact or event succeeding another, but growing out of another and therefore being conditioned by another and in turn giving birth to and conditioning a third event. Every fact must fit in such a scheme of organic development or growth. If fitted like this it is not likely to be mistaken or misplaced by the boy. It follows from this that even a single topic or a lesson should have an organic unity. It should not be a mere aggregate of stray facts given out one after another without any coherence or order. If a teacher is giving a lesson or a series of lessons the dominant idea, whether political or social, will first be selected and properly described, and the other factors, whether social or economic, will be shown to be resulting out of it and also reacting on it. All the persons and events relating to a particular topic must hang together in close association, which should be clearly brought out. Take the example of Buddhism. After the rise of the new faith and its spread among the masses have been described, the teacher should show how the social conditions helped the revolt and also why Magadha was the breeding ground of such revolts against orthodox Brahmanism.

All this time the boys will not remain inactive: they will read their books, ask questions and state their difficulties. If they do not, the teacher should compel them to do so. He should stop his lesson and say, 'Look here, what's the matter with you today? Why are you silent? Haven't you read your books? Surely you have something to tell me or ask me. Something must have struck you while reading your textbook. Tell us about it. What about this idea? I wonder if you have thought of it. How do you explain it, account for it?'

The teacher should draw pupils out in this way, invite

discussion and questions, put questions to get the information they have read and also present problems and situations which will exercise their powers of reasoning and judgement. He should, as I have repeatedly emphasized, introduce modern problems and try to bring out through questions how much the class knows about them and lead them on to show how similar problems appeared to people in the past and how they solved them.

If the teacher is dealing with the poor laws of the time of Elizabeth, he may discuss the condition of the poor in England today, and refer to the 'doles' given to the unemployed. He may also refer to the old-age pensions and explain the present attitude of the state towards the poor and the old. He should then go back to the days of Elizabeth and show how the problem appeared in those days and how it was solved. He should also refer to the problem of the poor in India, show what it is and what the function of the state and the community towards these is. These references and discussions will make history a living study for the pupils. They will realize that in studying history they are not hearing tales from the Arabian Nights but are confronting the life and problems of the present day by the historical method, i.e. by tracing their rise and growth in the past. This may also be called the discussion method. It will be fully utilized at the Senior stage, where the work will naturally be more critical.

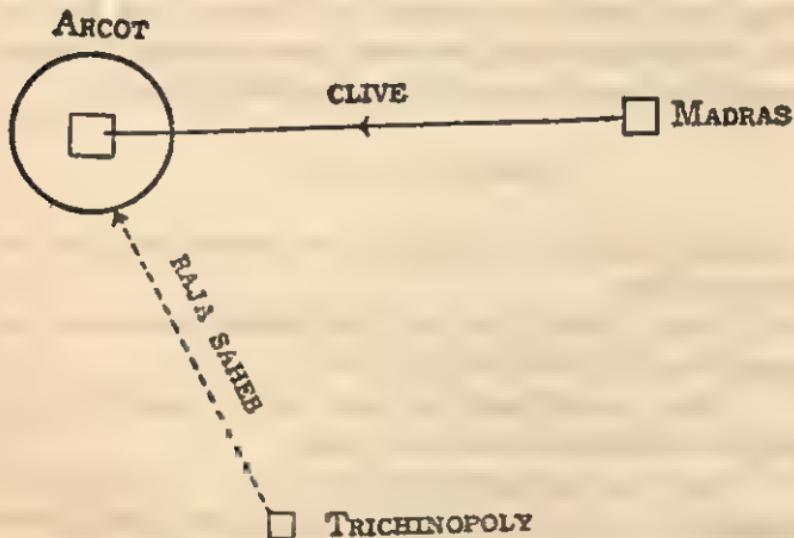
USE OF THE BLACKBOARD

The blackboard will be used for summaries of lessons as well as for drawing rapid sketches of battles, sieges, routes, movements of armies, etc. The blackboard sum-

maries should be copied by the boys on one side of their notebooks and developed on the other side at home.

Blackboard sketches and diagrams will be found very useful to illustrate complicated movements. Take the case of the famous siege of Arcot in the diagram on this page.

Clive marched from Madras and occupied Arcot. Raja Saheb, the son of Chanda Saheb, on learning of the capture of Arcot by Clive, marched from Trichinopoly and besieged Arcot. This simple diagram illustrates these actions and movements realistically. Similar diagrams will



make clear to the boys the movements of rival forces in important battles like those of Panipat, Plassey, Hastings and Waterloo.

USE OF MAPS

Maps will be used to locate places, show distances and directions, extent of territories, areas, routes of travels,

movements of armies and so on. It is unfortunate that maps are used only to point out places in a history lesson and no attempts are made to make pupils visualize the various place relations. Maratha history of the eighteenth century cannot be properly understood unless the distances and direction from Poona of places like Seringapatam, Dharwar, Kolhapur and Miraj in the south, and Burhanpur, Indore, Dhar, Ujjain, Delhi, Agra, Panipat, Bharatpore, Jaipur, Bundi, Kotah, etc., which have played an important part in Maratha history, are accurately grasped. Before the days of the modern commissariat, rivers like the Indus, the Ganges, the Jamna, the Chambal, the Krishna and the Tungabhadra possessed great strategical importance. They must be carefully studied on the maps.

WRITTEN WORK

At this stage the boys should do written work on the following lines:

1. They should copy the blackboard summaries and expand them in their own words.
2. They should learn to write short notes and summaries after reading their textbooks.
3. The teacher should ask the boys to write essays regularly at home, short and simple at the Intermediate stage and more advanced at the Senior stage. Subjects for the essays should be so comprehensive that the boys will have to read a fairly large portion from the textbooks and probably some other reference book or books suggested by the teacher. These essays should demand a good knowledge of facts as well as some independent thinking. The boys will not only have to reproduce facts but select them, arrange them, reach conclusions and make

generalizations on the basis of the facts, which are probably scattered over several pages. In the beginning the subjects should be simple and should not require much preparation and reading.

The boys may also be encouraged to select historical subjects for their school debates. Dramatization will be continued at this stage and will be particularly useful for English history. Time-lines and graphs will have to be used to develop the time-sense.

VIII

PRESENTATION OF HISTORY— THE SENIOR STAGE

THE boys who reach this stage will have gone through a preliminary survey of world history at the Junior stage, and through a broad outline of Indian and English history at the Intermediate stage.

At the Senior stage it is proposed:

1. To provide them with a second survey of world history.
2. To train them to study special periods from Indian and English history intensively and critically.
3. To give them a good training in civics.
4. To teach them present-day Indian administration.

WORLD HISTORY

There will be a short course on world history in the final year. The most outstanding events, movements and personalities will be selected in strictly chronological order and treated as vividly as possible. Ideas and movements will no doubt be stressed, but their realization in history will be presented through pictures, interesting biographies, and vivid narratives; and facts learnt from Indian and English history will always be used in illustration. Time-lines will be built up gradually as the course proceeds.

There are a number of good books on world history which boys will read with advantage. The list of selected textbooks on world history given in Appendix C will be found useful.

INDIAN ADMINISTRATION

It is quite true that if Indian history is taught topically it will explain the development of the system of Indian government during the nineteenth and the twentieth centuries. But this will give no clear idea of the nature of the present administration. To trace the growth of a system is one thing; to describe and to show what it is, is quite a different thing. The development of the administrative system should therefore be first traced and then its present character accurately described and fully discussed. There is a very good opportunity to use the discussion method when teaching administration. Administration is generally taught in the final year in our schools at the fag-end of the term. The work is done in a hurry without any plan or method. Some textbook on administration is read either by the pupils or more often by the teacher. The teacher explains and invites the attention of the class to important points. The text gives nothing but facts on the lines of a *Year Book* or *Who's Who*. The work on administration is, in short, factual, dull, superficial and hasty, and the pupils take no interest in it. Some of them like the subject, because when once facts are learnt, marks in the Matriculation examination are sure. It is like cramming names of countries and their capitals, rivers and mountains, etc., in geography and being perfectly confident of getting marks at the examination.

There is no reason whatever why the study of Indian administration should be made so dull and superficial. Pupils at this stage are fairly old and are keenly interested in politics. They attend all sorts of meetings and read newspapers. It should be easy to make the work on Indian administration interesting and instructive. Problems

can be selected and the pupils encouraged to discuss them. Federation, the federating units, the franchise, the Central Government, its functions and relations with provincial governments, taxation, direct and indirect, and many other problems must be selected and fully discussed. The pupils should be invited to state what they know about the topic under discussion. Their knowledge of current events can be tested and used. The teacher should read out extracts from newspapers on important questions of the day and show their significance and relation to the topic which the class is studying or which is to be introduced that day. Current events should serve as an introduction and a method of approach, through discussion, to a particular phase of administration. They should also be used as illustrations at all stages. Time should not, however, be wasted in giving detailed information or in discussing current topics at great length. The aim is to explain the system of government and not merely to give a series of lessons on current events.

One of the aims in teaching the administration of a country should be to give sane and healthy political training to the pupils. It is no use trying to avoid politics. Boys and girls today live in an atmosphere which is saturated with politics. They read newspapers and attend meetings which are likely to give them one-sided views or which may present problems and situations without a proper analysis. It is the duty of the history teacher to give guidance, and to train the boys to consider these problems scientifically and historically.

I have advisedly used the word 'historically' here. History always repeats itself in its fundamental problems and situations. There is probably no problem connected with our present administration which has not repeatedly

confronted our forebears in the course of our history. Take the problem of the Central Government. Kanishka, Samudragupta, Harsha, Akbar, and Aurangzeb, all had to meet that problem in some form or other. The problem of the minorities has always loomed large in Indian history. The scientific and historical method of teaching administration would be to go back and see how the particular idea or problem has appeared at different stages of our history and how in the circumstances which prevailed then, the rulers tried to meet it.

The teacher should also refer to the administrative systems of other countries like England, the U.S.A., Canada, South Africa, and Australia, and show how some problems, identical with or similar to ours, were solved by some of those countries. Take the question of the minorities. The League of Nations had to consider that problem and to lay down general rules of guidance on the regrouping of countries and refixing of borders after the World War of 1914-18.

SPECIAL PERIODS

At the Intermediate stage history was studied as a narrative of events in a chronological order. At the Senior stage the treatment will be more topical than chronological. The teacher will discuss the topic and follow it on to its end and then take up another topic and deal with it from the beginning. The topics themselves will be selected and studied in chronological order. The special period selected for this advanced study was studied earlier in outline. The main facts and their sequences are known to the pupils. The topical treatment will, therefore, not produce an adverse effect in regard to time sequence.

I would suggest that the period selected should preferably be the nineteenth century for both Indian and English history. English history may be taken up from 1815, i.e. from the Peace of Paris. Indian history may also begin suitably from about 1818, when the last Peshwa retired on a pension and the English became the rulers of western India. I am in favour of a study of this modern period as I desire that our boys should study the work of consolidation and the organization of modern community in India and England. They should at this stage not have much to do with wars, conquests, or expansion. They should study the rise of modern industry and commerce, social legislation, the rise of a state system of education, cultural progress, internationalism, the conquest of nature's last secret places and regions, scientific discoveries and their contribution to human happiness.

Up to this time the pupils were carried along on the strong current of an interesting narrative. At the Senior stage I want them to stand outside on the bank and watch the flow of events, see a fairly extensive panorama at a sweep and be *critical* about everything which they see. Historical movements and not a mere chronological narrative will be the objective. If they are studying the history of the nineteenth century and are dealing with the 'growth of the modern system of education' as a topic, they will trace it from the days of Warren Hastings, through Ram Mohun Roy's Hindu College, Macaulay's Minute, Wood's Dispatch, the Hunter Commission, Curzon's University Act, right up to the present condition of education. When they take up 'the rise of local self-government' they will start from the beginning, lead on to Ripon and end with present conditions.

It is argued that the topical treatment of history will

be too difficult for pupils of secondary schools. The critics probably fear that the treatment will be abstract. It need not be. Topical study can be made as concrete and fascinating as a narrative. Historical movements are initiated and carried on by individuals. Their lives and their contribution to history are interesting and sometimes thrilling. Take the topic of Education. You cannot do proper justice to it unless you discuss the lives and the work of Ram Mohun Roy, Macaulay, Ishwarchandra Vidyasagar, Sir Syed Ahmed Khan, Pandit Madan Mohan Malaviya, Professor Karve and a few more workers. Boys will read their biographies in their library books. Pictures will be used. Interesting extracts from books will be read out in the class. Dramatic situations will be presented and stressed. Take, for example, the controversy between the Classicists and the Anglicists. This can be presented as a fascinating episode—a clash of interests and cultures, and a clash of personalities. It is wrong to suppose that the topical treatment will hang in the air. It will undoubtedly aim at generalization. The teacher will try to discover cause and effects. But all these will be supported by concrete facts. The treatment will be firmly rooted in the soil and will be developed against a background of an outline history, already studied at an earlier stage, to which references will always be made.

In order that the work at the Senior stage should be done efficiently, it is necessary that it should be planned. It is also necessary that every possible opportunity should be taken to secure the active co-operation of the pupils. Very little is being done on these lines in our schools. It is my usual misfortune to hear learned lectures and find detailed dictated notes in the notebooks of the pupils in the Matriculation class. Headmasters plead that the syllabus

is heavy, time is short, the demands of the Matriculation examination are insistent and relentless, and so the Matriculation class is almost like the first year class of college where you need only lecture and do nothing else.

I cannot accept this position. The syllabus is probably heavy but that is no reason why teachers should do the work which pupils must do. As I have remarked elsewhere, in dictating notes the teacher attempts to write the papers of 45 or 50 pupils at the examination.

The pupils are not little children. They have or should have a full sense of responsibility. They must be made to work. The complaint is that the pupils of the Matriculation class are reluctant to work in class and at home. Their attention is concentrated on the examination and they follow their own plan of work, which is to cram the annotations. My answer to this is that it is the school which usually exaggerates the demands of the Matriculation and lets it overshadow school work not only in the Matriculation class but even earlier. It is the school which creates an unhealthy atmosphere, where no intelligent teaching is valued but even honest, sincere teachers are forced to adopt coaching devices. The tragedy of our secondary education is that in the higher standards, where the pupils are particularly expected to develop the powers of self-reliance, self-expression, reasoning and criticism, they are spoon-fed.

Whether the portion prescribed for study is too much or too little, the teacher must make the pupils work. Class work should be based on the preparation done at home by the pupils. History gets probably three to four periods in a week. The history teacher should assign a certain number of pages to be studied carefully at home by the pupils; who should also be asked to write brief notes, a

short summary or a synopsis of the portion prepared. At this stage the pupils should be encouraged to read more than one textbook and should learn to make a comparative study. The teacher should, from time to time, put on the notice-board directions and suggestions for supplementary reading, specifying pages from books which the pupils should read.

In the classroom the teacher should start questioning the pupils on the portion prepared by them. If he finds that the Matriculation class is unwilling to do the assigned homework he should quietly ask them to take up their books, read the portion silently in class and write a short note on it. By these and other disciplinary measures the pupils must be made to realize that the textbook must be studied and studied very thoroughly by them. The teacher will not read the text or repeat what the text says. He will supplement, and expand it, interpret it and select points for discussion.

The pupils should also be made to realize that the teacher is not going to supply ready-made answers to probable questions at the examination. They will also continue writing short essays regularly at home. These essays should not be too many. The pupils should get plenty of time to read books, hunt references, make notes, consult the teacher and collect their facts and thoughts before they start writing. The subjects of these essays should not be too remote from class work, and should demand adequate knowledge of facts learnt in class and at home. Pupils should not merely be made to reproduce facts in these essays. That would be permissible at the Intermediate stage, but at this stage they must *select, organize and interpret* facts while writing their essays. These essays will be useful for the purpose of revision as

well as for the examination. The teacher should go through the essays and discuss them with the pupils. He may select one or two essays representing different views and invite discussion. These discussions will afford opportunities to the teacher to impress on the minds of the pupils the necessity of refraining from making a statement without sufficient evidence. He may from time to time select events for which adequate documents giving different points of view or versions are available and discuss the nature and value of the evidence which they provide. This would be a far better and more practical use of historical sources. The use of sources is discussed in Chapter XIII.

SUMMARIES

The teacher will continue giving blackboard summaries at this stage. These summaries will now be of individual topics and not of single lessons. A topic is, as already stated, a much broader unit of work than a lesson. It covers a number of lessons and may take up a fortnight. Instead of writing topical summaries on the blackboard, it would be better to distribute cyclostyled copies of such summaries to the class when a topic is introduced. At the top there will be the *title* of the topic, below which will be given the summary comprising points and sub-points. Below this summary will be *directions for homework*, which will specify the pages to be read from the texts and the relevant portions from other books of reference to be consulted. Just below these directions for reading will be *assignments of work* to be done in connexion with that topic, making notes, writing short essays, preparing timelines and graphs, etc. The pupils will file these cyclostyled summaries along with the assignments prepared by them.

The files will be of great help for revision as well as examination.

HOMEWORK TIME-TABLES

This is by no means an ambitious scheme. It has been practised and found practical and useful. The basis of this scheme is homework. In order that homework should be spread over the whole week and also that each subject should have a fair share of it, it is necessary for the teachers to get together at the beginning of the year and prepare *homework time-tables* on the basis of class time-tables. These homework time-tables should provide for reading as well as written work. There is a mistaken notion among many teachers that homework means only written work. Teachers should also see that homework is well arranged. It is unusual for teachers in charge of a class to meet and fix up a scheme of homework. The result is that on certain days homework is excessive and the poor pupils have to forego games and keep late hours, while on other days they have comparatively little work to do.

IX

THE HISTORY TEACHER

No impossibilities are demanded of the history teacher. But we do expect him to know his job.

In the first place he must know his subject. There can be no compromise here. Every history teacher must be a good history scholar and must have an adequate knowledge of history. I use the word 'knowledge' in preference to the word 'information' which is too often heard in schools and training institutions. Knowledge includes information as wood includes trees. But you may know a fairly large number of trees and still have no accurate knowledge of what the wood looks like. Knowledge implies order, a higher synthesis. It presupposes that everything is put in its own place. When I say that a history teacher should have knowledge of his subject, I mean not only that he should possess the necessary information but should also know its value, significance, and limitations. He should not only know facts but also know or be aware of how they happened; he should know the great historical movements and processes which sum them up and reveal their meanings.

It is not necessary that a history teacher should be a sort of walking encyclopedia. It will be enough if he selects a short period and makes a special study of it. While going through this special study he will train his mind. He will acquire the habit of studying documents, collecting facts and fitting them together. He will learn to know what to find and how to find it. He

will know where the gaps are. He will appreciate the difference between a working hypothesis and a full-fledged theory. When he has trained his mind and developed the habit of a scientific study of history in any particular field, he can be safely left to teach any other period on similar lines. If he has a trained mind he will endeavour to train the minds of the pupils in his charge to think historically and not merely load their memory with isolated facts.

A history teacher should have a working knowledge of world history. Probably in no Indian state is world history taught at any stage in secondary schools, which is a great pity. But while teaching the general history of India or England, a background of world history is essential. If a teacher, for example, knows the ancient civilizations of Sumer, Elam, Egypt, Palestine, Greece and Rome, his treatment of ancient Indian history will be more meaningful and significant. Most of our writers of history textbooks convey an impression that India developed its culture in isolation, cut off from the rest of the world by its geographical barriers. Nothing is further from the truth, and a student of world history will prove it.

The history teacher should have a working knowledge of the fundamental facts of anthropology, the antiquity of man, the different stages of culture through which man passed in the remote past before he is revealed to us in history or protohistory, the races of mankind and their distribution, colour (the *Varna* of the Aryan) and its relation to human races.

I have laid considerable stress on knowledge or scholarship, partly because I believe that it is far more important than method, partly because much of our unmethodical history teaching could be directly attributed to want of knowledge, and mainly because I think that if you

have knowledge of your subject and love for it and for the children, you are not likely to be far wrong in your method.

After knowledge comes treatment—your attitude as a history teacher. If history is a science, the teacher must adopt the attitude of a scientist. He should be above prejudices and prepossessions—national, religious or communal. He must take pains to collect his data and see if it is correct. He must generalize on the basis of this data. If there are gaps, he must not fill them or let the pupils fill them. If the data is not conclusive he should keep an open mind and let the children keep an open mind. He should always try to present the two sides of the shield. He must not, above all, divide the world into two simple categories of angels and devils. Every historical person, so far as he or she is human, has a fair share of both. While dealing with historical persons, the history teacher should stress their historical importance and work rather than the ethical value of their character. In history we are mainly concerned with causes and effects: how Shivaji or Akbar are influenced by their past and how in their turn they influence the future. In so far as their moral qualities have influenced or contributed to their *historical* activities, they are important for history. In so far as their moral qualities reveal only their private lives and character, the history teacher has no concern with them.

If private morals have no historical value, trivial biographical details and stories have still less.

This brings me to another important point—the question of the selection of historical persons and facts. Nothing is historically important unless it has influenced and contributed to an historical movement. The history teacher must take note of this maxim and not get lost in wonder

and reverence at the isolated grandeur of a great hero. Grandeur and greatness are, in fact, never isolated. They always influence the contemporary world and the future. They are also the products of their past. The history teacher, as a scientist, must set about analysing their past and future.

Do we murder to dissect in this scientific process? Do we banish romance and hero-worship? Has sentiment no place in history teaching?

The answer is: Truth and Beauty are not mutually exclusive. Truth has its own inherent beauty and I believe it is possible to express truth beautifully. If a teacher is scientifically accurate about his data and the conclusions based on that data he is at liberty to express them as an artist. In fact he must do so, for history is both a science and an art.

Every nation and community has its heroes, and the history teacher will inevitably 'treat' them with a certain amount of emotion. There is no harm in this, provided he does not distort the truth and attach disproportionate importance to the historical mission of his hero. The Indian history teacher has his own special difficulties to surmount in this respect. Unlike the heroes of other nations, unfortunately Indian heroes have not as yet become 'facts of history' to be studied dispassionately. They rouse communal passions. The task of a history teacher who is teaching the medieval period is particularly delicate. My advice to him is:

1. Do not be dogmatic or fanatical.
2. Present both sides of the case. Let authorities on both sides speak for themselves. Then discuss their values and limitations.
3. If you are a Hindu and feel that you must present

Rana Pratap or Shivaji as a hero before the children, by all means do so, but in doing this you need not portray the Muslims as wicked monsters.

If you are a Muslim and feel like presenting Muhammad Kasim or Aurangzeb as heroes before the children, do so, but in doing this do not be offensive towards the Hindus. It is quite possible to hero-worship the great men of one's own community without offending other communities.

4. Whether you are a Hindu or a Muslim, remember that you are also an Indian, and in the larger interest of truth try to appreciate and admire the greatness of both Akbar and Pratap, Shivaji and Aurangzeb.

I wish to emphasize this point. There has been too much misunderstanding between the two major Indian communities. Some of the historical novels and dramas written in the regional languages, which our boys and girls read with great delight, give a grotesque, fantastic and unreal picture of one or the other community. Occasionally some historical pictures on the screen do similar disservice. Let not our history teachers make an unholy alliance with this company. Let them set their face against such sinister propaganda and stand for truth.

My reader will perhaps ask me here: But must we suppress truth or distort it to placate our sister community?

My answer is: First, a good deal of what you think as truth to be told to children is in all probability not a truth of much historical value: you can safely drop it.

Secondly, tell the truth but not with passion or vehemence. Do not take sides. Present the case as a third person and encourage the children to read about these historical persons and events and discuss them as third

persons. Create a healthy attitude and background in the minds of the pupils by short preliminary talks. If in the course of your lessons you think that the situation has become tense, stop the lesson and tell the children, 'These are persons who are dead and gone. They are far removed from us, living Hindus and Mohammedans. We must not lose our heads and tempers over them. We must study them, find out facts about them. But why should we let them run away with our feelings?' If you have some humour in you—and you should have plenty of it—use it here. It will restore balance and goodwill, both yours as well as your pupils'. Then proceed with your lesson.

Lastly, a word about method. There is nothing esoteric and mysterious about methods. They are certain ways of teaching, certain devices and aids which teachers who preceded you found useful in their work. Look at them that way and you will find them useful. It is a pity that many teachers do not realize this. Many trained teachers take method almost religiously and practise it with due pomp and ceremony as ritual, without much thinking or planning. The result is that their lessons become formal, artificial and dull. While teaching they think more about their method than the boys sitting in front of them. They will not make use of the answers of the pupils, and if an unexpected answer is given their lessons go to pieces. I do not mean to say that the teacher should not prepare his lessons. He must prepare them carefully, but he should always be ready to change his plan whenever the situation calls for it.

Some untrained teachers also consider method as a mystery into which the high priests of training institutions initiate the teachers under training. They therefore think

it is not their business to worry about method and they go their own way.

They are wrong. They are using methods every day in their classroom, just as one of Molière's characters was speaking prose all his life without knowing it. Teachers cannot teach without methods. They should therefore set about thinking and see whether they are following good or bad methods.

Whether a teacher is trained or untrained he must use various methods and use them with intelligence and discrimination. He should use them as useful tools and not as a ritual to be blindly practised.

X

THE HISTORY TEXTBOOK

THE history teacher is a living person, while the history textbook is only a thing. We should naturally expect the former to be more important than the latter. Under ideal conditions it would be so. But our schools do not generally work under ideal conditions. Our primary teachers are ill-equipped; about fifty per cent of them are untrained. Their reading is confined to the history manuals which they studied in school and the manuals which they now teach, both, in all probability, being the same. Very few of our secondary teachers are trained. Many of our history teachers are not history graduates. While it is possible for many history teachers to do a certain amount of outside reading on their subject, very few actually do so.

The educational authorities may prescribe syllabuses which are models of perfection. It is, however, the history textbook which, in the case of most of our teachers, will determine *what* to teach and also very largely *how* it is to be taught. The importance of a history textbook in India cannot therefore be over-estimated. It has unfortunately become more important than the history teacher and the history syllabus. Realizing this, we must be very careful in selecting the textbooks which our teachers and pupils should use in schools.

What should the history textbook be like? The answer to this question will depend on the answer to another question. Who is going to use it—the teacher or the pupils?

The question is rarely put to the textbook writer. It is doubtful whether it occurs to him while writing the book, and yet everything depends on the answer to that question.

The textbook is obviously meant for the pupil. It is he who has to read it in class and at home and get the utmost out of it. If, then, the textbook is for the pupil, what should it be like and also what should it not be like?

In the first place it must not be a *condensed summary of too many facts*. So many of our history textbooks are only summaries, small manuals. It happens that the author intends to write, say, the whole general history of India, from the coming of the Aryans to the departure of the British from India. He, or more probably his publisher, wants the history of these five thousand years in one small book, say, of a hundred and fifty or two hundred pages. The writer has a great reverence for every little incident which happened during these five thousand years. Probably he thinks that his greatness as a textbook writer is quantitative and that it depends on the number of facts which his book will contain. So he crowds all possible facts into a 'black hole' of two hundred pages—all the kings of all dynasties, all governors-general, and all wars with all treaties.

A textbook must essentially be selective. You must not write about everything simply because it happened. Ask yourself the question, Is this fact important? Has it influenced the life of the community in any way? Then again it must be noted that what is important for adults may not be important for children; and also, what is important for high school standards may not be important for middle school standards. The same historical fact will

have to be differently treated for the different stages of school instruction.

The textbook writer should select just a few important facts which will be suitable for the standards for which he is writing. He should also select only the most important dates. After the facts are selected, they should be treated fully. This is what is called the Doctrine of Fullness, which every textbook writer and every history teacher must bear in mind. Briefly it means that instead of dealing cursorily in a few words or sentences with a great multiplicity of facts, the textbook writer as well as the history teacher should select the most essential facts and treat them very fully, vividly and colourfully. He should give all possible details about these essential facts. No confusion should be made between a fact and a detail. The fact is a central topic and you supply details about it. The details are intended to make the fact richer, fuller, to give it flesh and blood and make it look real and living. The pupils ought to know every fact, but they may conveniently forget a few of the details. In fact it is intended that they should forget some of the details when they are in school, and practically most of the details after they leave it. A well-organized mind must not be overcrowded with too many details. The details help to build up associations round about the fact.

In order that the Doctrine of Fullness, with all its implications, be followed, the textbook writer should divide the history of a country into certain well-defined *periods* and write one book for each period, instead of attempting to write the general history of that country in one book. It should be clearly understood that no book, however good, is good enough to be used for more than one or possibly two standards. It is a pity that in many of

our schools the same history textbook is used for three to four years and in some cases even for more years.

It is not sufficient that the history textbook should give a detailed treatment of important and necessary facts. It should also possess good literary qualities. It should be interesting and entertaining. The style should be attractive. It is rather unfortunate that a great many of our textbook writers are not literary men. It would make a world of difference if such writers as Mr Kanayalal Munshi began writing textbooks for schools.

The textbook should be *simple* and *concrete* in treatment. It should avoid generalizations and abstract conceptions as far as possible. 'Swaraj', 'Democracy', 'Dharma', 'Confederacy' are concepts which children of 11 or 12 cannot understand. These terms needs not be used, and if used they must be explained clearly. Instead of opening a chapter with a reference to some generalization, it would be more appropriate to give a concrete example illustrating that principle and finally referring to it. In such cases analogy should also be used.

The Sanskrit language abounds in abstract nouns. It is easy to coin any number of abstract nouns from Sanskrit roots and then tag them on to other words to form compounds. Such compounds, however economical and useful they may be in the case of adults, are generally meaningless to school children. It is better to write two or three sentences explaining what you mean than to use a compound word.

The textbook should be properly illustrated. It should contain pictures not only of kings and queens but also of other important historical characters. Children are not interested in bare portraits. They like to see pictures in which people are doing something. Instead of a portrait

of Shivaji, they would prefer a picture of the hero on horseback attacking a fort at the head of his followers. They would love to see a picture of Tanaji climbing up Sinhgad with the help of his *ghorpad*.

In addition to pictures illustrating historical incidents, the textbook should also give specimens of buildings of different types, castles, manor houses, monasteries, stupas, temples, mosques, and houses of different periods with their typical furniture. The value of the book will be considerably enhanced by the inclusion of some selected historical paintings. The textbook must also conform to the following modern requirements :

1. It should provide an index which the pupils should be taught to use.
2. It should give directions for collateral reading at the end of each chapter or each group of chapters.
3. Exercises should be given at the end of the chapters.

THE HISTORY ROOM

WHY need there be a history room? The question is sometimes asked by cautious headmasters. They are, however, surprised when as a reply we ask them a similar question: 'Why need there be a science laboratory?' Everybody now takes for granted that physics and chemistry must have a room for themselves, where the pupils will handle things and do practical work under the direction of the teacher. No school can afford to be without a science laboratory. No school can hope for departmental recognition unless it is equipped with a laboratory. But it is very likely that in days—which have not quite gone out of memory—when the physical sciences were taught only from books, teachers must have felt surprised at the suggestion of some bold visionary that science should have a laboratory.

Yes. History must have a room of its own. Every subject which is recognized as deserving of study in a school should have a room of its own.

Why do I want a history room in these days of low free-receipts, inadequate grants, and unhealthy competition with mushroom schools? The answer is, I want the history pupils to respect their subject. I want them and their teacher to take history seriously. A well-equipped history room will help to foster a historical attitude of mind among the students.

History pupils must read and study and think. They must hunt out references, collect data, and build up their

time-sense. They must study and interpret maps. They must study graphs and prepare them. They must use supplementary texts and do an adequate amount of collateral reading. They should also have access to sources of various kinds and they should have opportunities to see historical pictures. It will not be possible for them to do most of these things unless they work in a history room which is adequately equipped.

It is also convenient for a history teacher to have a special room. If he uses the ordinary classroom every time he is teaching history he has to send a boy for a map or a globe or a picture which is probably kept in a cupboard in the superintendent's office, or he has to bring it himself. In spite of all the careful preparation which he may have made before giving his lesson, occasion will arise in the course of his teaching as a result of some discussion or a pupil's question, or an afterthought, when he has to show a picture, use a map, read out a passage from a book, give a reference, or direct some collateral reading. If these books, maps and pictures are not ready at hand he is likely to avoid doing that useful piece of work and go on with his lesson, or else a considerable amount of time is wasted in obtaining the material. It is therefore essential that the history teacher should have all the necessary material close by his side.

How shall we equip the history room?

1. A history room must be provided with a small handy teachers' library as well as a pupils' library. I do not believe in a big teachers' library or a pupils' library with books on all subjects for all standards, kept in the headmaster's office or in a big hall. My experience is that these decorative libraries are not much used. If in our 'modern' schools teaching is going to be specialized work

and every teacher is expected to be a specialist, there ought to be specialized libraries for different subjects. These libraries will be small and we want them to be small, because we want them to be used fully and adequately.

The teachers' library will comprise some standard historical works by eminent writers, which every history teacher must use and a few clever pupils may also possibly consult. Then there will be reference books and source books. There will also be a few books on method. One or two well-selected historical journals and a few good books on anthropology will also be there.

The pupils' library will include a variety of good textbooks in English as well as in the regional languages. As the mother-tongue is now widely used as a medium of instruction, it is desirable that the pupils' library should provide good history readers, supplementary readers and textbooks written in English in order that the pupils may use them as reference and supplementary books. In addition to the textbooks there should be important source books for English and Indian history and also dramatized histories of England and India. A few biographies will also be found useful.

2. The history room should also have well-selected pictures—wall pictures as well as small pictures including those of historical persons and incidents. Some well-known historical scenes have been painted by famous artists. Most European picture galleries and museums supply copies of these paintings at fairly reasonable rates. The British Museum also supplies postcards of a large variety of historical pictures. The Medici Society, a famous firm in London, has specialized in the production of copies of famous paintings of different sizes. Their illustrated catalogue will be very helpful for the history teacher who

wants to equip the history room. Some well-known educational and historical journals provide very good pictures. Every school ought to subscribe to *Pictorial Education*. It supplies beautiful pictures useful for history, geography, nature study and languages. Many schools subscribe to this magazine but few make good use of it. The general practice seems to be to hand over the magazine to the teacher in charge of the library or the reading-room, who probably keeps it on the table for a month or so and then files it in some cupboard. *Pictorial Education* has separate pages for different subjects, and the subject teacher should be given his own pages for his use. The senior history teacher on receipt of the historical pictures from *Pictorial Education* should arrange them in chronological order and make a list of such pictures, which should be supplied to all the history teachers in the school. These pictures should be kept in separate files in the history room. A series of pictures like the development of an English town through various stages of English history should be kept together and used at the time of revising English history. Some selected large pictures should be framed and hung on the walls. It will however be more useful if the wall pictures are changed periodically, and it is suggested that as soon as new pictures are received they should be displayed for a few days and then replaced by fresh ones. It is needless to say that whenever a picture is exhibited in a history room it should be properly explained by the history teacher.

The pupils should be encouraged to cut out and collect historical pictures and prepare their own history albums, which should be kept in the history room.

3. The history room should be equipped with maps

and sketches of important battles, routes followed by armies, etc.

4. It should also be equipped with the different time devices useful for the cultivation of a time-sense in the minds of the pupils. These devices have been discussed at some length in Chapter XII. Here I shall only state how the history room should be fitted with them.

(i) A *running frieze*. Every history room should have a time-line running half way across three or four of its walls. It should either be painted across the wall or should be divided into equal parts representing centuries, and important dates and persons should be marked at proper places on the line. While teaching juniors it will be helpful to nail at the necessary places on the line pictures of the great men whose lives are being studied in class. The pictures should not be exhibited all together. A new picture should be shown on the running frieze while introducing the story of a great man. Efforts then should be made to bring home to the children the distance in time between different great men.

This running frieze will represent a time-line for world history or the history of England and India. In the latter case it will also be useful for revision.

(ii) In addition to the running frieze the history room should have comparative *vertical time-lines* for ancient as well as modern countries, representing their rise, growth and fall. There need not be many of these lines. They should be of the same length and should be painted on the higher portion of the wall. Each line will represent one country, e.g. Babylon, Egypt, India, China, Greece, Rome, England, or the U.S.A. How these comparative time-lines should be marked is discussed on Chapter XII.

(iii) The history teacher should draw *historical graphs*

showing the rise, growth and downfall of dynasties as well as great historical movements. He should also prepare comparative charts explaining the progress of rival powers, e.g. Buddhism and Brahmanism, the Moguls and the Marathas, the English and the French in India, etc. These graphs and charts should be nailed to the walls. The pupils should also be encouraged to prepare such graphs, charts and time-lines. It will serve as a good method of revision if, after a particular period has been studied, the pupils are asked to prepare time-lines and graphs for the period.

(iv) A fairly large *globe* is an essential item in a history room.

History rooms cannot be fitted on these lines in one or two years. They will require a longer period. Probably every school will develop a history room on its own lines. In these days of inadequate funds it will be hard to realize ambitious plans. Every school however can make an honest beginning, and when it makes a start it will realize that what is wanted is imagination rather than funds. A fairly exhaustive list of selected historical books for teachers and pupils is appended to this book. There may be other books of equal or greater importance. These books should be purchased gradually as funds permit. Every school has to subscribe to some newspapers and magazines, and there is no reason why *Pictorial Education* and one or two good illustrated magazines should not be included. Time-lines, graphs and the running frieze will cost nothing. Picture postcards and bigger pictures can be had from the British Museum; the National Gallery, London; the Tate Gallery, London; and from the Medici Society and can be bought gradually. It should be particularly borne in mind that the history room should not be overcrowded and should

not be considered as a museum which is to be occasionally or rarely used. A history room is essentially a historical laboratory or workshop where boys will work from day to day to gather knowledge and to satisfy their curiosity.

XII

TIME-SENSE IN HISTORY

IF there was a metaphysical or abstract Time with a capital T before creation, we cannot conceive it and we are not concerned with it. We are not interested in an *empty* time. We can conceive and know time only as a *filled* time, as a mould filled with life and action—of trees, insects, birds, animals, and men.

This conception of time pregnant with life and action is very important to history. It means that life is our first consideration, and then come time and space, the two fundamental relations under which we view life in all its ranges.

If then we can know and are interested only in *historical* time—which is what we mean by a filled time—what shall we do to create and develop a time-sense in the children's minds when teaching them history? What is this time-sense? Is it an intuitive faculty? Do we comprehend time as a whole intuitively? If we cannot think of time apart from the life which is lived in it, our time-sense is undoubtedly a capacity to conceive life and action under certain relations. It is then an inference and not an intuition. Because we start inferring from our babyhood, it becomes a habit with us and we tend to look to these inferences as the products of intuition.

Duration, distance and location are the time relations which constitute our time-sense. The reader will note that we have used spatial metaphors to designate these

relations. This will show how very elusive and incomprehensible time is.

We want to know the *amount* of time required for the happening of facts and historical movements. To use another metaphor, we want to know the *length* of time over which a particular fact or a movement is spread. This is what we mean by duration.

We are mainly interested in ourselves and therefore in the present time in which we are living. We want therefore to know the *distance* from us of events which have happened in the past. We also want to know their relative distances from one another.

Are we also similarly interested in *locating* a person or an event in time? I doubt it. A locus is a point and not a relation. When we say Shivaji was born in 1630 or Aurangzeb died in 1707, we only point to a spot which has no significance apart from its relations with other 'spots' and particularly with the spot on which we stand, the present.

We are interested in temporal location only secondarily. Locating persons and events in time, which means in simple language giving their dates, is useful but only preliminary work. We cannot measure the distance between two things unless we first 'spot' them, but we are not particularly interested in spotting things for their own sake. A person or an event justifies temporal location in our scheme of time and history only when that person or event is related with other persons and events. The relation between persons and events is causal. No person or event exists in isolation. If they do, we have no use for them in history, for history is concerned with the tracing of the causal sequences of events. So far as a person or an event is historical, it must come under a

scheme of causal sequences. We shall locate such persons and events in time by giving them their dates in order to show their relationship with other persons and events and especially with ourselves.

Strictly speaking, distance and duration are the only fundamental relations. When therefore we history teachers propose to develop the time-sense of pupils, we must use all the devices which will enable the pupils to build up the temporal relations of duration and distance. Do we do this? We select some important persons and events and ask our pupils to learn their dates. A date, however, as we have seen, is a point not a relation. Isolated and unrelated dates mean nothing to the pupils. They mean very little to us. Important dates like 1066, 1761, or 1885, whenever they are mentioned, are significant to us because we have hundreds of times associated those dates and the events which happened at those dates with other events and with ourselves. In the course of our lives we have repeatedly taken these and such other dates as it were in our hands, put them side by side with other dates and with our present, with the result that the mere mention of these dates brings to our minds, consciously or unconsciously, accurately or otherwise, certain associations and relations. These dates serve in adults not only to locate events but also to relate them with other events through association. Children, however, have formed no such associations. It is the very essence of history teaching that accurate associations and relations should be built up. No useful purpose will be served by giving the pupils a number of dates and asking them to learn them. Whatever dates are selected for use in our lessons must be applied, kept side by side with other dates and with our present date, which is the most important date for us. With these dates

in hand, the children must learn to look before and after and fit them into their scheme of time.

Another point before we go into details. We have seen that time has meaning for us only so far as it reveals, under certain relations, human life and activities. Dates and other time devices which we may employ to develop the time-sense of children can be said to serve their purpose only when they bring out clearly and accurately important landmarks in the story of human life. Time is infinite. When I think of it, I am in the habit of seeing a line before my eyes receding in the distance without end. If we want to locate events in this unending line and also to visualize their directions and distances, we must divide this line of time by some landmarks with reference to which other events can be visualized.

Now 1630 is such a landmark. We can deduct this from 1964 and say that Shivaji was born 334 years before our present times. Does this simple mathematical deduction serve any purpose? We merely take two numbers which are abstract, subtract one from the other and get a remainder which is also an abstract number. Have life and action any place in it? Are we interested in this mathematical distance of Shivaji from us? Certainly not. Shivaji or Akbar, Buddha or Asoka are selected as our landmarks, chiefly because through their arresting personalities and work they compel us to pause and look at them and at the stage of culture and civilization which they represent. What we want to know is their cultural and social distance from us and from one another. This will amply justify the wisdom of the well-established practice of describing the social and economic conditions of a country either on the eve or at the commencement of an important stage in its history.

It is an exceedingly difficult task to recapitulate the entire life of a community at a particular stage and compare it with its entire life at any other stage. Human life is complex; more so the life of a whole community. But we can select a few important points which may fairly represent the standard of life—the system of government and the amount of liberty enjoyed by people, the laws which controlled the life of the community, the state of agriculture, trade and commerce, the manner in which people spent their leisure, the general health and family life of the people, the condition of women and so on. It will be possible to show how a community has advanced or degenerated in these respects at different stages. The history teacher must realize that history has got to be measured in terms of life and activity and not in terms of abstract numbers called years. The dates and time-lines will only provide a skeleton which is to be filled in.

We have discussed location and distance. We have now to consider duration, which is an equally important time relation. It is necessary to know fairly accurately what was the duration of historical movements, processes, epochs, dynasties, etc., to realize fully the significance of the history of our past and to derive benefit from it for our guidance. How many of us realize, for example, that Buddhism was the religion of India for a period as long as the whole history of Islam! Because Buddhism belongs almost to the dim past, we are apt to think that it was a short-lived movement. Then again it is likely that the people of Maharashtra may be surprised when they know that the Maratha power lasted for just a little over a century, as compared with the longer lives of the dynasties of the Great Moguls or the Vijayanagar empire. How infinitesimal is the duration of man on this earth as compared

with that of the lower animals! And when we take into account the life of the Earth, we find that man has come on the stage in comparatively recent times. A knowledge of the duration of the influence of different powers, dynasties or movements helps to make our judgements balanced.

Having discussed the nature of time relations, let us now enter the classroom and see what should be done to enable the pupils to grasp these relations accurately.

The only device which we use in our lessons is dates, but the use of dates has not resulted in developing the pupil's time-sense. As we saw, isolated dates are of no significance to children, and yet we give nothing but isolated dates. Another reason why dates have not been of much use is their large number. We give too many dates. Look at our textbooks. Our authors are lavish in the use of dates. All kings are given their dates. All wars must have their dates and all treaties theirs. As there is no selection of persons and events to be included in history textbooks, there is also no selection of dates. Dates are like milestones. The stones mark the miles and give us an accurate idea of distances between different places mainly because they are not too near one another. But imagine the lot of the poor motorist, who is using a road for the first time, if these stones are placed at each yard. That is how we place them in history lessons as well as in textbooks. The other extreme to which people have gone lately as a reaction against the multiplicity of dates is also wrong. Their slogan of 'dates are out-of-date' is absurd. We do need dates, but only a few, to serve as milestones and not as yardstones. A list of essential dates in Indian history is appended at the end of this chapter.

A few important dates carefully selected will help to

build up the time-sense, but the mere use of a few dates here and there is not enough for this purpose. A date by itself does not convey any idea to a child, but if a certain number of dates are selected and the children are made to study and compare them, going forward and backward from one date to another, they will develop time-sense.

VISUAL AIDS

Time-lines. In order that these dates may be presented simultaneously to children they must be spread out in space. Time is a one-way street, and different points in time are not coextensive but they follow one another. Time relations must therefore be reduced to space relations to facilitate comparison. Time-lines and time-graphs and other suitable spatial representations of time are employed for this purpose. We may, for instance, draw a line measuring a foot to represent a century and divide it into ten equal parts which will indicate units of ten years. The figures for each unit of ten years will be written on the left side of the line. On the right side, the dates which are considered most important during that century will be marked at suitable points on the line. To avoid confusion in the beginning we may drop the figures on the left-hand altogether, and only mention the important dates on the right-hand side. This line can equally well represent ten centuries or any large portion of time.

Teachers should be careful about two things. The time-line should not be too small; I would recommend a line measuring a metre or so to be drawn on the black-board. Then the dates should be very few. The purpose of time-lines will be better served if they are used to represent large periods. I have known teachers to use time-lines

for the reigns of individual rulers like Akbar, Aurangzeb or Shivaji. Time-lines for individual rulers are certainly useful for revisional work and also for remembering the important events and dates of those reigns, but it is doubtful whether they will help to build up the time-sense. On the other hand, if at the preliminary stage we are doing stories from Indian history covering a period of some three to four thousand years, the line of time will be invaluable. Suppose we do the story of Rama and then go on to Buddha and Asoka or Samudragupta. If we draw a time-line covering this period we shall find that Buddha, Asoka and Samudragupta will be somewhere down on the line very close to one another, and Rama will be somewhere at the top at a considerable distance from all of them. If we draw a line covering the period between Buddha, Shivaji and our own time—a time-line of some twenty-five centuries—we shall have to put Shivaji so near us that his period will hardly be distinguishable from ours. In comparison with Buddha, Shivaji or Aurangzeb will appear modern—just one of us—on the time-line, instead of all of them belonging vaguely to ‘the past’.

After the preliminary stage of stories, when we start narrative history, time-lines are still more useful. They can be used to illustrate the foundation, rise and decline of the Moguls, and Marathas, or other powers. They can also trace the development of great historical ideas and movements, Brahmanism, Buddhism, the rise of the Rajputs, the development of English education, local government, social reform, nationalism, etc.

Graphs. Graphs, however, are more useful to show these developments, and for the comparative study of the careers of two great men or of the fortunes of two great powers or dynasties they are indispensable. Two compa-

rative graphs showing the rise and fall of the Moguls and the Marathas will provide a vivid time-sense for three important centuries of modern history. Two similar graphs for the conditions of Brahmanism and Buddhism from the birth of Buddha to the death of Harsha will be found equally useful.

Comparative Graphs. Graphs representing the same period from Indian and English history are very interesting. These comparative graphs are of value to show the stage of culture and civilization reached by different countries at a particular stage. Two or more time-lines of the same period will also serve this purpose. How interesting it is to know what the wild Britons and their Germanic cousins were doing in Europe when Kalidas was writing his immortal *Shakuntala* at the court of Chandragupta Vikramaditya in the fourth century A.D.! And what a shock to our vanity when two graphs will show us that the beautiful Opera House in Paris was built at a time when our great city of Bombay was a group of dirty islands inhabited by fishermen!

References to persons and events of other countries can be made even when we are using a single time-line. We can write down the important dates of Indian history on the left side and mention on the right side the typical persons and events of other countries with their dates. This will only be possible in those schools where we teach the history of England in addition to the history of India.

Southern and Northern India. But India is a vast land, a continent by itself. It was rarely under one power and it rarely had the same social, economic and political conditions in all its parts. It is therefore necessary to use comparative time-lines and graphs to represent conditions obtaining in different parts of India. But how we neglect

this comparative study of our own country in the secondary as well as primary schools ! I shall particularly refer to the injustice done to Southern India and Dravidian culture by our textbook writers and therefore by those history teachers who will not go beyond their textbooks. When do we read first about Southern India ? Probably first when Rama conquered it and then again when Ala-ud-din Khilji and his generals conquered it. We mention only the periodical raids into the south and give occasional surveys of its social conditions. We give details about Harsha and his exploits, but do we also mention the exploits of the southern Pulakeshin who defeated Harsha ? Do we realize that the south was mainly responsible for saving and reviving Brahmanic Hinduism for India, and that the great teachers, Kumaril Bhatta, Sankaracharya and Ramanuja were all southerners ? Indian history, for most of us, is chiefly the history of Northern India, until in the seventeenth century Shivaji compels us to turn our attention to the Deccan plateau. How little do our children know of the great Vijayanagar and Bahmani rulers, and still less of the remoter kings of the extreme south !

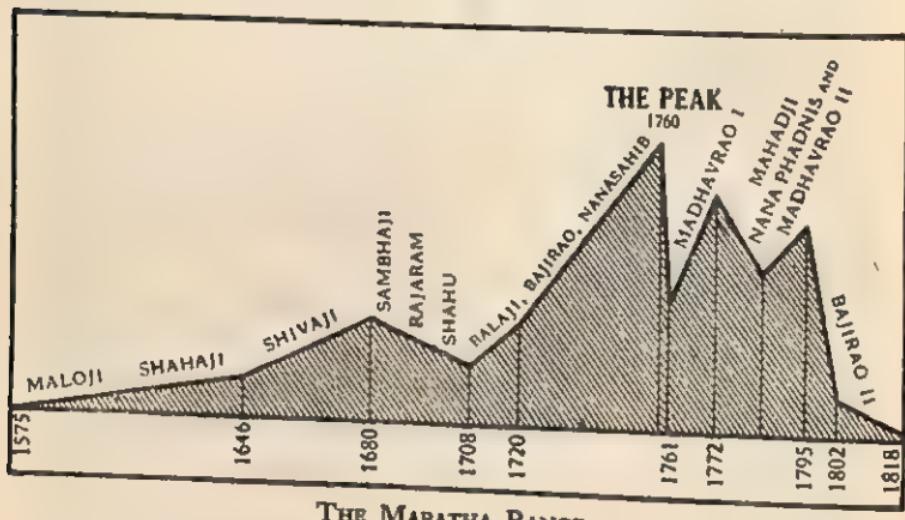
Comparative study of the north and the south with the help of time-lines and graphs is, then, a vital necessity. While doing the Imperial Guptas, Harsha and the Rajputs, Mahmud of Ghazni or the Delhi Sultanate, we must also mention Shalivahan, Pulakeshin, the great Singhana, the wise Gawan and Ambar, the mighty Krishnadeo Raya and Ferozshah. We must repeatedly go from north to south and from south to north, and in order to do justice to the south we must also select the south as our principal theatre of operations at certain periods and refer to conditions in the north for comparison.

Modern times. Coming to modern times, we have already

seen the importance of a comparative study of the Moguls and the Marathas. Similarly we can compare the fluctuations in the fortunes of the French and the English. The eighteenth century was a very busy period in Indian as well as world history. Important persons were making history in different parts of the world. The Mogul court had declined in importance after the death of Aurangzeb and there is no one central power and no definite part of India on which the historian can concentrate. The Marathas were building an empire; the Bhonsla had overrun Bengal and Orissa, and Raghunath Rao had conquered the Punjab. The Subedars of the Mogul empire were becoming independent in Hyderabad, Bengal and Oudh, and were coming into conflict with the Marathas and the foreigners. Dupleix was busy at Hyderabad and in the Carnatic. The French had lost their all at Wandiwash in 1760, and the Marathas had received their death blow a few months later at Panipat. The Americans soon after that had won their independence, and the French Revolution had started on its bloody career before the fateful century was over. How can all these varied movements and developments be properly understood by children? How can they place all these persons and things and movements in a time-scheme without the help of the time-devices explained above?

The utility of graphs at the primary stage is likely to be questioned by some people. It is however quite possible to use graphs from Standard V onwards in our primary schools, and if we give a pictorial form to the graphs, the children below Standard V will understand them without any difficulty. I give on p. 108 a pictorial graph of Maratha power from 1575 to 1818. The graph is constructed in the form of a mountain range and I have called it 'The

Maratha Range'. The base is a time-line with the important dates of Maratha history marked at suitable places. Each important date shown at the base corresponds to either a rise or a fall in the height of the mountain. There was, for example, a steady rise till 1680, then the period of Sambhaji and Rajaram show a fall. The mountain again rises to great heights under Bajirao I, and the summit is reached in 1760 on the eve of the battle of Panipat; then comes the beginning of the end; Madhavrao, Mahadji



Scindia and Nana Fadnavis contributed to a considerable rise, and the battle of Kharda in 1795 shows the last ridge. Then there is a rapid fall till 1818 when Bajirao II was deposed. Such pictorial representation will admirably help the time-sense at the preliminary as well as the later stages.

CONCLUSION

These devices are useful in their own ways. By themselves, however, they can do very little. After all, time-

lines and graphs are concerned with dates, and dates are abstractions. In order that they should be concrete and real they must be made meaningful. Their significance and meaning will become clearer to the extent to which we can describe vividly the life and the conditions at each period. It is easy to show on the time-line the relative distances between Buddha and Nanak, and between Nanak and our own times, with the help of dates. But, after all, the time-sense acquired is probably more mathematical than 'human'. If on the basis of the time-line we tell how people lived their lives at the time of Buddha and Nanak and contrast them with our own lives, the time-sense tends to become fuller and more real. This will show that time-devices have their own limitations and that it is dangerous to exaggerate their usefulness. They must be used but they must be supplemented by vivid description and visualization.

SOME ESSENTIAL DATES IN INDIAN HISTORY

Pre-Aryan civilization of Mohenjo-Daro about	3000 B.C.
First Aryan settlements—the Vedic Age	2000-1400 "
Later Aryan settlements of the Gangetic Plain—the Puranic Age	1400-800 "
Death of Buddha	543 "
Alexander's invasion	326 "
Chandragupta Maurya—First Emperor of India	321 "
Asoka: Accession	269 "
Samudragupta	A.D. 330
Chandragupta (Vikramaditya): Kalidas	" 375

Harsha: Accession	A.D.	606
Mir Kasim's invasion of Sind	"	712
Death of Sankaracharya	"	820
First invasion of Sultan Mahmud of Ghazni	"	1001
Battle of Thanesar: Prithviraj and Ghori	"	1192
Ala-ud-din captures Deogiri	"	1294
Timur's invasion	"	1398
Birth of Nanak	"	1496
Second Battle of Panipat: Babar and Lodi	"	1526
Battle of Talikota	"	1565
Akbar	A.D.	1565-1605
Birth of Shivaji	A.D.	1630
Death of Aurangzeb	"	1707
Battle of Wandiwash (end of French power)	"	1760
Third Battle of Panipat (end of Maratha power)	"	1761
Macaulay's Minute	"	1835
The Revolt	"	1857
Birth of the National Congress	"	1885
Partition of Bengal (rise of militant nationalism)	"	1905
World War I	A.D.	1914-18
Declaration of Dominion Status as goal for India	A.D.	1919
The Government of India Act	"	1935
World War II	A.D.	1939-45
Dominion Status for India and Pakistan	A.D.	1947
The Republic of India	"	1950

XIII

THE SOURCE METHOD

WHAT ARE SOURCES?

HISTORY has to do with facts. Whether the historian writes about the ancient Aryans, the medieval Rajputs or peoples of comparatively modern times, he must know the facts about them. History being a science, neither the historian nor the history teacher can afford to tell fictitious stories, however interesting and instructive they may be.

How can the historian get accurate facts about the past? He is living in the twentieth century and has no personal knowledge of all that has happened in the past. He must make careful use of all possible material which may help him to construct an accurate story. These materials are the 'sources'. Sources are of various kinds. Anthropologists generally divide the history of mankind into three broad stages on the basis of the sources available.

The latest or modern stage is the period of two thousand years and more for which written records are available. This, strictly speaking, is the 'historical' period. In the case of Indian history the period would begin with the invasion of Alexander the Great. When we go beyond this period we reach a stage where written records grow hazy and are mixed up with myths and legends. This is the period of our *Ramayana* and *Mahabharata* and the Greek *Iliad*. This is called the 'proto-history' period. Still beyond this is the vast dark period of 'prehistory' when the art of writing was unknown or little known. The sources for

this dark period of the beginning of human history are different kinds of tools, remains of buildings, pottery, human remains, etc.

Let us take the 'historical period' first and discuss the value of the sources available.

1. The most important sources are the written records, which show a great variety. They may be old chronicles, *bakhars*, autobiographies, biographies, diaries, newsletters, official dispatches, *firmans*, charters, orders, legal decrees, texts of laws and constitutions, business documents, *niwad-patraks*, *sanads*, *mahajars*, *yadis*, *karinas*, account books of bankers, etc.

2. Old inscriptions carved on metal and stone are other important sources for the 'historical' as well as 'proto-historical' periods. It was customary in ancient and medieval India for Indian kings to issue grants of lands or cash inams (*varshasan*) to holy persons, places and also to those who rendered them some great service. These orders were inscribed on copper plates, which were called *tamrapatas*. Dr. Bhandarkar constructed the early history of the Deccan mainly with the aid of inscribed copper plates and stones. Copper plates proved very important sources for the history of the Vijayanagar empire. The history of Southern India has also been recently reconstructed from similar sources.

3. Paintings, statues, buildings, ruins of buildings, roads, bridges, monuments, canals, coins, tools, clothes, arms and armour are some other sources.

Take, for example, the discovery of Mohenjo-daro near Larkhana in Sind. This prehistoric buried town had been discovered by the officers of the Department of the Archaeological Survey in India. Sir John Marshall and his assistants discovered here human skeletons and skulls,

pottery, a large number of inscribed seals, beads, coins, ornaments, grains of wheat and barley, bones of fish and some animals but no bones of horses. With the help of these sources and of the ruined buildings, they have constructed a graphic story of the culture of a pre-Aryan people (probably peoples) who lived in the Punjab and Sind five thousand years ago. From the size of the human bones and measurements of the human skulls these experts could infer that there were about four races of peoples living on the banks of the Indus long before the Aryans.

The most important sources for the prehistoric period are the tools used by men in those dark ages. Quite a science has grown out of the study of the tools of flint, copper and bronze. Next in importance to tools is pottery, the study of which has also given birth to a new science.

HOW ARE SOURCES USED BY HISTORIANS?

It is difficult for one man to be an expert on tools, pottery, coins, ruins as well as records, either written on paper or inscribed on copper plates. An extraordinary genius may succeed in more than one direction, but even a great historian has to accept the conclusions arrived at by geologists and archaeologists. An expert on architecture will, by examining the ruins of a building, be able to say to what period it belongs. Similarly an authority on coins will trace the dynasty or the ruler who used them and will approximately place them in order. An expert on pottery will show similarities and differences in sizes, colour, patterns on the potteries and grade them into definite 'schools', regional as well as temporal.

Even when we come to modern times the study of written records is by no means a simple matter. The most

common records are the *sanads*, a great many of which were fabricated in the past to throw dust in the eyes of new rulers. It requires an expert to judge which document is genuine and which is fabricated.

The *bakhars* and other chronicles were written by persons who were not contemporaries and who intended this so-called historical writing to be used for entertainment and instruction. Fact-finding was rarely their goal. Well might the great Rajwade exclaim: 'A scrap of an original document is far more important to me than a hundred *bakhars*.'

Reading old documents is not an easy thing. The script is very different from that in use today. The language is difficult. There are experts who have devoted the greater portion of their lives to the study of script. They can judge fairly accurately the time when a particular document was written by merely looking at the script. This expert knowledge is of great help for the history of a state like Maharashtra where many important documents rescued from oblivion by research workers are in a pitiable condition. Many of them are torn, and can only be reconstructed with considerable difficulty.

This enumeration shows that different sources have to be studied and used by different experts who must work in their own spheres. The historian has to bring together the results of their various studies and construct an accurate story of the past. He must be a man gifted with great powers of constructive imagination. With isolated and fragmentary data from different sources on his table, he must be able to visualize how the people lived and worked, thought and felt. He must possess the imagination of a poet and the patience and accuracy of a scientist.

After great historians like Gibbon or Ranke have

published an original work, they are followed by a band of popular writers, who study the works of these masters and write simple and interesting histories for the benefit of the general public. They may or may not know the data used by the masters. They are only concerned with the results reached by them.

These popular historians are followed by an army of textbook writers. Many of them do not know what a source is. Few can read an original document. Very few of them study the works of the masters. They have neither the ability nor the patience to do that. They either go through the popular history books or the textbooks written by those who preceded them.

I have dealt at some length with textbooks in a separate chapter and I do not wish to repeat what I said there. I only wish to show that by the time we leave the standard works and come to textbooks, the sources are completely lost sight of. We have before us a finished building. It is so well plastered and painted that we cannot possibly know what materials were used. We do not know what the site was like. We are not aware of the imagination of the engineer or the labours of the workers.

Perhaps the metaphor may not bring out the whole truth, and had better be discarded. When a boy reads a textbook, he gets history ready made. He finds Shivaji compared with Hyder Ali, Akbar with Aurangzeb, the Tudors with the Stuarts, Gladstone with Disraeli. All their virtues and vices are tabulated. He reads that two nations or peoples fought against each other, won or lost and then sat together to draw up a nice little treaty with four or five clauses, just as two cricket teams play a match and adjourn for lunch in perfect good humour.

The boy also finds historical persons shown as highly

generalized characters or types, rather than full-blooded individuals. Probably on account of their very limitations the textbooks fail to give a real picture of the past. They make facts and persons too simple and too decisive. They over-emphasize the political aspect of history at the cost of the social and the economic. They stress deeds more than thoughts and feelings. Above all they make history look like a finished product, whereas it is a process involving continuity and growth.

USE OF SOURCES BY PUPILS

Pupils are likely to develop a wrong attitude towards history if they study the history textbooks uncritically. They may become passively receptive and blindly accept the facts, opinions and conclusions expressed in the textbooks. If the teacher encourages discussion and supplements the textbooks instead of reproducing them, there is no reason why the study should prove harmful to the fundamental objects of history teaching.

Some people, however, are not satisfied with the study of textbooks. They propose that pupils should be introduced to the sources to make history real and alive for them. Sources here would mean only written records. There is no doubt that a perusal of the original documents will create that sense of reality about history which no textbook can possibly provide.

The question is how shall we introduce sources to the pupils? What definite objectives could original documents serve in history teaching?

We have already seen how difficult it is to make use of sources. The work is too technical, too laborious and can only be done by experts. We have seen that even great

historians have to accept the results of the work of experts (on coins, pottery, copper plates, etc.). In these circumstances it would be absurd to put original documents in the hands of secondary school boys and expect them to construct their own histories, as the historians constructed theirs.

No, one, however, takes up this extreme position. No one thinks of asking boys to do original research work. The study of sources is generally proposed as an adjunct to the study of the textbook. Take the parallel example of the practical work done by the boys in the science laboratories. They do not do any research work but merely repeat the experiments made by those who did the research work in the past. The value of the laboratory method lies not in the actual research work done by the pupils but in the experience and insight that they gain as to the manner in which historical facts are discovered and historical truths are established. As one writer has very aptly said: 'The road travelled is more important than the destination reached.'

In order to provide this vital experience and insight the teacher has not to go through the wilderness of historical documents to make selections for his everyday use. So far as English history is concerned, all the work has been done for him. There are a good number of excellent source-books on English history. In these books the documents are carefully selected, classified and arranged in chronological order. Old spelling is modernized. Short introductory notes and directions for the use of the documents are given. Problems and exercises on each document are provided.

Similar source-books for Indian history are not available. For Marathi readers the *Itihas Manjari* by D. A. Apte

of Poona is a good source-book on Maratha history. But it gives only the bare text without any notes, directions or exercises. The history teacher, however, can make good these deficiencies. Source-books in Marathi, Gujarati, Hindi and other regional languages, consisting of selected original documents as well as translations of selected sources in English, Persian and other languages, are a necessity.

How can we use the sources (i.e. the original documents so far as they are available) in our schools even as a supplementary study?

1. I very much doubt whether Indian pupils can make use of English documents. They have their own difficulties as regards modern English. It will be still more difficult for them to read silently extracts from old English documents and understand them. The teacher will have to explain so much that it will almost become a language lesson. I doubt whether our history teacher has sufficient time to do this work.

It may be possible for some bright boys to understand and derive benefit from a study of English documents. The history teacher should encourage such boys to read these documents from the history library. He may, during his lessons, refer to such sources and mention the source-books available in the library. If advanced courses in history for a limited number of bright boys are ever introduced in our schools, the study of original documents, both English and Indian, should form an important part of the work.

2. Indian documents do not present the same difficulty. If they are carefully selected, and if the meaning of Persian words and other difficult expressions are given in the footnotes, pupils can understand them without great

difficulty and will be able to work out exercises on them. I have used Marathi sources in my class and can state with confidence that the pupils enjoy them and derive great benefit from them.

In the case of Indian sources, and such English sources as are likely to be understood by the pupils, the teacher can use them in two ways. He may ask the class to read the extracts silently and do assignment work on them *before* he gives an oral lesson. In this oral lesson the teacher will supplement the work from the textbook already prepared at home by the pupils and the sources read in the class and discuss the various points arising out of the study of the sources.

He may also ask the class to use the documents after an oral lesson and give definite assignments on them.

3. While occasional use of historical documents by pupils to gain experience of the manner in which historical facts are discovered is helpful, I think the person who ought to make most use of the sources is the teacher himself. The secondary school, in my opinion, is not the place where sources can be studied by pupils as their ordinary work.

The history teacher can use the sources (i) to create an atmosphere, (ii) to illustrate and supplement his oral lesson, and (iii) to introduce different sides and different points of view to train children to evaluate historical evidence and historical criticism.

(i) Sources can be of great help in creating atmosphere. History has to deal with social and geographical conditions of old times with which the pupils are quite unfamiliar. The sources can help to make these conditions real to them. When sources are used for atmosphere, they should preferably be read before an oral lesson. It will not

be necessary to give any detailed explanation of the extracts read.

(ii) Sources can be used *at all stages* and in all circumstances to illustrate important points coming up in the course of an oral lesson. If a teacher has prepared his lesson, he should know what points will require to be further illustrated and elucidated and he will be prepared to read out extracts from source-books.

(iii) Sources can be used in the service of historical evidence and criticism. Many textbooks give one-sided accounts of important events. Most of them, without being one-sided, give such brief accounts of these events that the pupils cannot visualize the conflict of wills and interests which all important events are bound to reveal. The teacher has to make up for these defects in his talk and discussion. Historical documents written by persons with different views and loyalties will greatly help the history teacher in this work.

Take the example of the Third Battle of Panipat. The average textbook will give a bare account of the principal facts and will tend to show that the epoch-making catastrophe was a perfectly simple and decisive affair. There are, however, conflicting accounts about this battle. There is the well-known *Bhausahebachi Bakhar* written in beautiful Marathi but full of exaggeration, omissions and half-truths. There is the account written by Kashiraj, the Dewan of Sujauddaula. A large number of letters written by the Bhau and his Sardars from the camps are also now available. All these accounts should be read out, their values discussed and the pupils asked to construct their own version on the basis of these sources.

This work of historical criticism can be done only at the Senior stage. It cannot always be done, as adequate

and varied sources are available only for a small number of events. There is then the consideration of time. The teacher should therefore select for this training a few important topics for which fairly adequate historical documents are available. The important thing is not the quantity but the quality of work. We have to aim at developing in the pupils a particular habit of mind. We want them to adopt a critical attitude towards what they read in books and newspapers and what they hear at public meetings. Even in the case of topics which do not provide sufficient material for historical criticism, the teacher should himself adopt a critical attitude and encourage the pupils to do the same. He should read out or refer to other authorities which hold different views or arrive at different conclusions and discuss the strength of their positions.

USE OF OTHER SOURCES

In this chapter we have confined ourselves mainly to the use of written records, as that is the only kind of source which a teacher can conveniently use in the classroom. The study of coins, tools, pottery, etc., is too technical. Old copper plates and inscribed stones are also beyond the capacity of pupils of secondary schools. But the teacher can show pictures and give information about them. He may keep a few old coins as specimens in the history room.

As regards other sources the history teacher can take advantage of school excursions to visit historical forts, buildings, ruins, sites, battlefields, etc.

He should also take the boys to historical museums and show them old weapons, pictures, armour, flags, clothes, coins, documents and pottery. The Bharat Itihas

Samshodhak Mandal of Poona and the Prince of Wales Museum of Bombay are well worth a visit. Pupils should be shown the letters written by important historical persons and the form of letter-writing then in use should be carefully explained. Every visit and excursion should be followed by a talk in the classroom. The pupils should be asked to write down what they saw and should also be encouraged to draw simple diagrams of the objects they saw.

It will be very useful if schools, in co-operation with railway authorities, organize historical tours. Our young people must visit different parts of India and try to know the people and their history. We see schoolboys from Canada or the U.S.A. visiting India. Why should not boys and girls from Maharashtra and Gujarat visit Bengal or Madras, see the historical places there and try to understand the people who are their countrymen? Misunderstanding due to ignorance will be removed. The narrow provincialism from which some adults suffer will then have no opportunity to take root in the young minds.

XIV

DRAMATIZATION IN HISTORY

THE modern world has changed so much and has so completely broken away from its past, that it is extremely difficult for children to visualize and understand the past. We cannot sympathize with what we cannot understand. It is consequently difficult for children to develop an emotional attitude towards persons and things about whom they read in their history books. Textbook writers usually take little trouble to make their books interesting. The dry reading of history books and the still drier hearing of history lessons lead the pupils to believe that the persons who lived in the past were entirely different from them and that they could have no bond of human fellowship with them. They feel that the historical persons do not belong to them. Worse than this, as a result of the superficial and desultory treatment of historical persons in the textbooks, it is no more possible for the children to like or dislike them than to like or dislike the triangles and circles in their geometry books. In these circumstances history can have hardly any moral or educational appeal for them.

We have seen how the study of sources helps to make history live. Dramatization is another device which gives equally good results. When children act the parts of Buddha, Asoka, Alfred or Shivaji they know that these characters were real individuals and not generalized types, for you cannot act a generalization. You can play the part

of a virtuous or vicious person but not the part of a virtue or a vice.

Dramatization makes an appeal to many senses. It also appeals to the emotions and the intelligence. You easily remember things about which you have felt deeply. A good memory device is by no means the only important advantage of dramatization. It is the emotional experience, the wider sympathies, a broader vision and a deeper and more accurate appreciation of the past which are the real values of this device.

Dramatization is a tool of art, while history is, or hopes to be, a science. In dramatizing history we are employing an artistic medium in the service of truth. We must see that we do not distort reality. No historical fact or truth should be exaggerated. I do not mean to suggest that we can or should adhere to reality too literally and that dramatization should be confined to scenes and situations for which original documents are available. There is plenty of scope for imagination, both reproductive as well as productive, in historical dramatization. Many of the dialogues will necessarily be purely imaginary. Many scenes will have to be invented, but all must conform to reality, in the sense that whatever is created by imagination should conform to known historical facts and judgements. When the pupils have carefully studied the characters of persons like Shivaji, Tanaji or the Bhau from their books as well as from original sources, they can construct imaginative dialogues about them to bring out their characters vividly.

Let me give a concrete illustration to make this point clear. Rajwade, the great research scholar, has published in the fifteenth volume of his *Aitihasic Sadhane* an important letter written by Shivaji in 1946 and addressed to one Narsu Prabhu of Rohidkhora. The letter refers to Shivaji's

meeting Narsoji and his son in the temple of Rohideshwar on a hill in the company of his tutor Dadoji Konddev, when Shivaji declared his resolution of establishing a 'Hindavi Swaraj' and promised Narsoji that his hereditary rights over his lands would be respected by him and his descendants, if Narsoji joined him in his venture.

It is a short letter. It contains the following facts: (i) Shivaji's ideal of 'Hindavi Swaraj', i.e. the right of the Hindus to rule over themselves; (ii) his tutor was probably not unsympathetic to this idea and he accompanied Shivaji to the rendezvous; (iii) the Mavla chieftains were apprehensive of the security of their 'vatan' lands, if they joined Shivaji; and (iv) the younger men from among the landed aristocracy were attracted to the personality of the young hero.

On the basis of these facts and probabilities an imaginary dialogue between Shivaji, Dadoji Konddev, Narsu Prabhu and his son was constructed by me in my *Dramatized History of Maharashtra*. A few more chiefs holding different views were added, because they happened to be contemporaries of Shivaji and the original documents available to me showed that they were frittering away their great warlike qualities in fighting among themselves and acting as self-constituted spies and agents of the court of Bijapur. All the chieftains were brought together to meet Shivaji (though there was no evidence for this), who convinced them of the folly of their suicidal ways. Having decided to bring the various Mavla chiefs to meet Shivaji, I thought it more effective and artistic to make them represent different types of persons—conservative, slow-witted, impulsive, noble-minded, etc., who provided different reactions to Shivaji's mission and his proposals.

This rather elaborate illustration of dramatization will,

I hope, show that it is possible in historical dramatization to conform to reality and at the same time to be able to construct imaginative dialogue.

I have given a warning against the danger of letting the imagination run riot in the process of dramatizing history in the classroom, as that faculty has wrought havoc in the sphere of historical novels and dramas. These novels and dramas, though historical, are nevertheless works of art. The writers often distort history for the sake of artistic effect and atmosphere to such an extent that it is extremely difficult for history teachers to remove the misconception and wrong attitudes which our boys and girls who devour these books acquire from them. A majority of adults also take their history from these books. We cannot dictate to these novelists and playwrights. They are artists, who feel justified in taking liberties with reality. They will, however, be doing a truly national service if they present an accurate picture of the past to our young people. Dramas like Drinkwater's *Abraham Lincoln* show that a beautiful work of art need not be unhistorical.

Whatever line is taken by writers of historical fiction, we teachers must not follow them. We should always be on our guard and we should take all opportunities to keep pupils on their guard against the baneful influence of fiction.

WHEN TO DRAMATIZE

1. After a particular portion from the text has been discussed and studied and after the sources available on that portion have been read out to the class, the pupils may be asked to write dialogues and monologues, which should include the essential facts studied.

2. Occasionally, after a particular portion has been studied, the teacher should read out dialogues from a book of dramatized history and ask pupils to act them.

3. Sometimes teachers should ask the class to read historical dialogues and write out the historical facts which they contain. They may then be led on to the study of relevant topics from their textbook. In this case dramatization will serve as an introduction to the study of the textbook. It will help to impress on the minds of the pupils the reality of the person about whom they will read in their textbook.

Sometimes when a dialogue is read out either by the pupils or the teacher, instead of asking the pupils to write out the facts in a narrative form, the teacher should do some oral questioning with a view to bringing out the facts as well as the character and attitude of the persons.

The historical dialogues need not always be used as an introduction to an oral or a textbook lesson. They may serve as complete lessons, in which reading, silent or oral, of the dialogues, questioning on the facts and their interpretation will be concluded by a blackboard summary. Such lessons may be supplemented by a study of the textbook or an oral exposition by the teacher.

HOW SHOULD THE DIALOGUE BE ACTED?

It is the very essence of dramatization that the dialogues should be acted by the pupils. Silent reading, though useful and necessary on many occasions, will fail to make an emotional appeal. It is therefore necessary that the dialogues should be acted in the class after they have been read and the teacher has finished his questioning. They must, however, be understood before they are acted. It is

not necessary that pupils should learn the dialogues by heart. It is also not necessary in these classroom lessons to use stage settings and costumes. Parts should be assigned to the pupils and they should be shown how to read their parts from their books with proper modulation of their voice and proper accent. We are using dramatization as an educational device and our aim should be strictly educational.

On important occasions like school assemblies, however, stage settings and costumes will be necessary. The pupils will have to learn their parts. They should be encouraged on such occasions to decorate the assembly hall and arrange the stage settings and costumes under the direction of the history teacher and the drawing teacher (or the Art Master as I prefer to call him). These decorations and settings need not be elaborate or costly, and no attempt need be made to rival professional standards. A good deal may be left to the imagination of the audience.

A LESSON IN DRAMATIZATION

It is suggested above that pupils may be encouraged to write dialogues at the end of an oral or a textbook lesson. Here is an example which may be found helpful.

A teacher was teaching Marsden's *Easy Lessons in Indian History* to a class of girls of an average age of 11. It was the lesson called 'The Sickbed of Humayun'. The story was divided into three equal parts and each part, as soon as it was done, was summarized by the girls. The teacher made a blackboard summary as the lesson proceeded. When the lesson was finished the blackboard showed the title of the lesson, 'The Sickbed of Humayun', and three main headings under it, with one or more sub-

headings under each. This lesson took one period. At the beginning of the second history period, the teacher wrote on the blackboard the summary of the lesson already studied. He then had a short talk with the girls on the plays they had seen or read. They knew that a play consisted of some acts and that each act was divided into a few scenes. One-act plays were unknown in those days. After this discussion the teacher said to the girls: 'You know a good deal about plays. Shall we write a play of our own from the story we learnt last time? If you write a good play, perhaps we may act it. Now, what shall be the name of our play?' Several answers came. One bright girl pointed to the title of the blackboard summary and said: ' "The Sickbed of Humayun" will serve as the name of the play.' The teacher then asked, 'What shall be the acts and the scenes of our play, "The Sickbed of Humayun"?' The girls had, by this time, understood the value of the blackboard summary for dramatization. Quite a number of them answered, 'The three main headings of the summary will be our acts and the sub-headings the scenes.'

So the work began. The plan of the little play was there on the blackboard. The girls knew the story. They had only to write the dialogues equal in number to the sub-headings written on the blackboard. They were, however, allowed to introduce additional scenes or drop some if they felt it necessary, provided they did not change the main story. The class was divided into six groups of about five girls each. Each group was to submit a production of joint labour. The groups sat apart, discussing, suggesting and settling points. Of course they made some noise. All good children, who are active and doing things, do make a noise. The members of one group were so intent

on their work that they quietly left the classroom and squatted on the veranda in due solemnity, and even forgot to ask the permission of the teacher to leave the classroom! Two groups finished their work. Others wanted more time and continued their labours during the recess, when all the other girls were out playing. One batch asked for permission to bring their composition the next day.

Of the six compositions produced by the class, one or two were quite good. One was rather poor and the others showed average type of work. The play written by the group who did part of the work at home contained a surprise for the teacher. The girls had added a new scene describing a quarrel between a hakim and a vaidya at the sickbed of the royal patient, each praising his system of medicine and crying down that of his rival. The plagiarists had taken the whole scene from a famous Marathi play with due modifications, but the idea of borrowing and adding an element of humour was a great thing and was duly appreciated. The play which was considered to be the best was acted by the class and published in the school magazine.

This experiment at dramatization was carried out with pupils of the lower standards, and similar work was done with the higher standards with very good results. It was noticed that the pupils came to have a real insight into and a deeper sympathy towards things and persons of the past. Pupils who acted scenes from the adventurous life of Shivaji told the teacher that they had never fully realized what Shivaji was before they acted the parts of Shivaji or his associates. It was a very valuable experience to live in those good old days, to dress as the heroes dressed, and speak and quarrel as they spoke and quarrelled, and feel as, perhaps, they felt.

MONOLOGUES

In dramatization, monologues are rarely attempted. They are however as valuable as dialogues. They afford good opportunities for imaginative reconstruction of famous historical situations. Monologues spoken by great persons on the eve of great undertakings will be the most illuminating and the most inspiring. They will demand an accurate knowledge of facts and a clear insight into the character of those persons. The following subjects will be found useful for monologues: The Bhau on the eve of Panipat; Napoleon and Wellington before Waterloo; Joan of Arc on the eve of her supreme sacrifice; Luther before the Diet at Worms; Buddha leaving his wife and child; Mary Queen of Scots, Walter Raleigh, Sambhaji and Latimore before their death.

In dramatizing an important episode, it is interesting to express it in the form of a series of monologues; for the same situation affects different persons participating in it differently; and monologues would show how varied their reactions were. For example, Shivaji and Aurangzeb facing each other at the court at Agra, the Abdali and the Bhau at Panipat, etc. Dramatization is particularly helpful while studying the history of a foreign people. Our boys know little about their social life, their customs and manners, so much so that many times their history appears to our pupils as little more than words.

SUBJECTS FOR DRAMATIZATION

The histories of India and England are full of situations which lend themselves easily to dramatization. Many incidents from the life of Buddha, especially the beautiful *Jataka* stories, will provide good material. The first contact

of the Aryan invaders with the Dravidians and the clash between their respective cultures can be effectively dramatized. The Aryan sacrifices, the invocation to Usha, Varuna and Indra, the meeting between Alexander and Puru (not the Greek corruption 'Porus'), Alexander and Chandragupta Maurya, Chandragupta and Kautilya, Harsha and Bana, the marriage of Prithviraj and Sanyogita, Mahmud of Ghazni and the Poet Firdausi, Mansingh visiting Rana Pratap in his seclusion, Babur renouncing wine on the eve of the battle of Sikri, Akbar and his nine jewels, Shivaji's escape from Agra, his coronation with Vedic rites in the presence of Indian and European ambassadors, the Bhau at his last council before the fateful battle of Panipat, the murder of Narayanrao Peshwa, Clive before Plassey, the dispute between the Classicists and the Anglicists, Macaulay's Minute, incidents from Ram Mohun Roy's life—all these are suitable for dramatization.

And here are some suggestions from English history. The landing of Caesar in Britain, Alfred and his mother, Bede and the Bible, John signing the Magna Carta, Drake before the Armada, Strafford and Laud, Charles I before Parliament, Pitt and Fox, Burke on the French Revolution, Wilberforce on slavery, Shaftesbury on child labour, Bright on bread for the poor, Gordon watching the coming of the English force.

The signing of the Constitution in Philadelphia, Lincoln on the abolition of slavery, Lincoln's death (every boy and girl should know that beautiful poem, *O Captain, my Captain!* by Walt Whitman) and many other incidents from American history will be good subjects for dramatization.

NOTE TAKING OR NOTE MAKING

THERE is too much dictating of notes in our schools, and the history teacher seems to be by far the worst culprit. Even trained teachers indulge in this practice. Let us face the problem quietly. Let us see (i) how notes are dictated, (ii) why they are dictated, and (iii) if notes are dictated to serve some purpose, whether there are ways and means which will serve that purpose better.

How Notes are Dictated

Some teachers read the lesson from the book or ask the pupils to read it and then they explain it. They then write on the blackboard the substance of the lesson read, and the boys copy it in their notebooks. Some teachers dictate detailed notes on important topics like the French Revolution, the Industrial Revolution, the American War of Independence, etc., after they have gone through these topics with their class; but many of them fail to devote adequate time and attention to these topics. They treat them very cursorily and superficially as they count on the detailed notes to be dictated to the class to render the necessary help to the pupils.

Some teachers dictate detailed notes on 'probable' questions, very often in the form of questions and answers. Others make the pupils underline selected sentences from the book and ask them to write them in their notebooks. These selected passages from the book serve the purpose of an abridged textbook.

Whether these notes are dictated as summaries of lessons or as a series of questions and answers, the idea is that the pupils should go home and commit them to memory.

WHY NOTES ARE DICTATED

It is the textbook which compels many teachers to dictate notes. Many of our history books are written in English, the teachers are required to teach in English, and the pupils to express themselves through English. Some of these books are too difficult to be easily understood by Indian pupils. In some cases the textbook which is fairly easy for the higher standards is also used in the lower standards. It is indeed difficult to find a textbook written in English which will be easily understood by pupils of lower standards.

Teachers do their best to explain these texts. They supply meanings of new words, difficult phrases and sentences, and to all practical purposes make it an English rather than a history lesson. Those who go through these labours succeed in making the pupils understand the text. The others who do not take this trouble do not even get their pupils to this stage of understanding.

Even when the pupils understand the text, it is difficult for them to express themselves freely and correctly in English. The teacher has therefore to see not only that the pupils understand the history lesson, but that they are also able to write correct answers at their examinations. So he dictates notes in some form or other. When the pupils have crammed the notes they are ready to face the music.

The defects of this practice are obvious. When a boy writes in his paper what he has crammed, the expression is not his own and the thinking behind that expression is

also not his own. It practically means that the teacher attempts to appear at the history examination on behalf of his 35 or 40 pupils. This is dishonest. When a boy crams notes, the tendency is, as the Urdu saying goes, 'to write what he was asked and also to write what he was not asked'. Another and even more serious disadvantage of this practice of cramming notes is that so long as the pupil is asked stereotyped questions of the essay type for which the teacher has given him exhaustive notes he is safe. If on the other hand the questions deviate from the set plan and involve short specific answers the student is at a complete loss.

The use of an English textbook is not the only reason why notes are dictated. I have seen schools, in which the regional languages are the medium of instruction, follow the same practice.

Dictating notes is a coaching and not a teaching device. Many of our schools prefer coaching to intelligent teaching because of the disproportionate importance attached to examinations. Their one aim is to prepare their pupils for the examination. The history paper too often tempts the history teacher to dictate answers to 'probable' questions on the causes and results of important events and on other stereotyped questions. So long as we go on asking 'probable' questions, not only will the history teacher go on dictating notes, but enterprising publishers will also continue to prosper on 'guides' and 'annotations'. So the fundamental problem is the improvement of our history examination which I have discussed elsewhere.

Whatever may be the nature of the history paper, it is possible for the teacher to prepare his class *honestly* for the examination. I do not think many of our teachers are dishonest. I think many of them are ignorant of the better

methods and practices which can serve the purpose for which notes are given. It is the duty of training institutions to discuss such and other practical problems with their pupil teachers and give them guidance. Inspecting officers and headmasters also must be frank with teachers and show them better ways of instruction, individual study, revision and homework.

HOW TO REMOVE THE NECESSITY OF DICTATING NOTES

1. Do not use an English textbook if good books in the regional languages are available. So far as I know they are available in Marathi, Gujarati and Urdu.
2. If you must use English books, use books which are fairly simple and interesting. A list of helpful books is to be found in Appendix C.
3. Even if English is the medium of instruction, do not hesitate to use the mother-tongue freely. Your aim is to teach history and not to give an English lesson by the direct method.
4. Train the pupils as early as you can to make notes. They must learn to write short notes on the books they read and the talks they hear. Ask the pupils to read a book or a chapter and write down brief summaries. First show them how to do it. Show how in a well-thought-out book a paragraph contains a unit of thought which the pupils should try to discover. Go through the first few pages of the text and show how they should be summarized. Let the pupils write down very brief summaries of the lectures of visitors. When they are used to this work, it will not be difficult for them to make brief notes of the teacher's

talks and lessons. See from time to time how the pupils make notes, correct them and give suggestions.

5. Write down brief summaries of your lessons on the blackboard. These blackboard summaries should comprise only important points, which should be expressed in a few words. The pupils should take down these summaries on one side of their notebooks. They should either expand and develop them in their own words as homework on the other side of the books, or should use the other side for sketches, time-lines, genealogical tables, references and supplementary information which they may obtain from their private reading.

These blackboard summaries will be found very useful for revision as well as preparation for the examination. However, care should be taken to see that these summaries do not supplant the textbook, which the pupils must read frequently side by side with the summaries.

If a pupil is used to making his own notes and actually does so, if the teacher insists on a critical study of the textbook and if he asks the pupil to write short essays on important topics for homework, there will be no necessity to dictate notes. At all events the teacher must adopt every device calculated to make pupils think for themselves and express their thoughts in their own words instead of resorting to the undesirable practice of 'spoon-feeding' their pupils.

XVI

CORRELATION

KNOWLEDGE is one whole, and should be imparted and received as one whole. The advocates of the Project method aim at imparting knowledge as an organic whole in the process of carrying out a project. This is not, however, possible nor, possibly, desirable in the case of most of our schools with their specialist teachers and detailed timetables. But for an intelligent head of a school it is possible to plan school work in such a fashion that the various subjects will not be taught in watertight compartments but will be linked up with one another.

This linking up of different subjects is called *correlation*. It is either incidental or systematic.

1. *Incidental correlation* does not require previous planning. Every teacher, while teaching his own subject, has to make use of incidental correlation whenever occasion demands it. He cannot help it. It may be impossible for him to explain any particular portion of his subject properly unless he refers to an allied subject and explains relevant portions from that subject. Even when the staff has met together and planned correlation before beginning work, there will be frequent opportunities for a good teacher to correlate his subject *incidentally* with another.

2. *Systematic correlation*. In these days of specialization, there is a danger of subjects being planned and taught in watertight compartments. It is desirable, therefore, that teachers should come together at the beginning of the term with their own plans of work and consider carefully the

question of correlation. Subjects like history and geography, which are allied, will be grouped together and will provide good scope for systematic correlation. Every specialist teacher will note the points where the assistance of a colleague teaching an allied subject is necessary. This colleague should explain that particular topic while teaching his own subject. The specialist will make a brief reference to that topic and give a short explanation, and will then inform the pupils that the point will be explained fully by his colleague. In this systematic correlation it should be noted that no subject should be sacrificed to another. The specialist teacher should prepare a plan which will do full justice to his subject. The teachers should plan correlation only for those points in their individual schemes of work where the different subjects overlap. To some extent, considerations for correlation will influence the plans of different subjects. So far as this can be achieved without neglecting the claims of any subject, it should certainly be done.

One way to make sure of systematic correlation by teachers is to prepare syllabuses of different subjects in such a way that they overlap as often as possible. Syllabuses of allied subjects should be prepared so as to include many points common to all of them. When a specialist teacher has to follow such an overlapping syllabus he cannot help correlating his subject with other subjects of the curriculum.

History is generally correlated with geography, literature and handwork.

WITH GEOGRAPHY

History and geography are allied subjects and can be correlated very well. Geography provides a theatre for

man to play his part in. What man has done in different parts of the world at different times has been very considerably conditioned by his physical environment. Man, on the other hand, has, in the course of his evolution on this earth, made changes in his physical surroundings to enable him to lead a fuller life. Some geographers are fond of over-emphasizing the 'geographical factor' in history to the extent of robbing man of will, initiative and imagination. They tend to make man a slave of his physical environment. According to these thinkers it is physical conditions which give birth to religions and are responsible for the development of specific cultures and civilizations. Wars are fought, won or lost, and the destinies of nations and peoples are determined, not by a clash of human wills and ambitions but by certain peculiar physical factors.

If this doctrine of an all-powerful physical world is accepted, there is no room for history as an independent subject. It will become a branch of geography. While teaching 'human' geography it will be possible to trace the effects of climate, relief, soil and general configuration of the land on the human beings who are under these influences for the time being.

The human factor, however, is as important as the geographical factor, in both history and geography. The human will is as powerful as are the blind forces of nature. As science is gradually conferring on man his mastery over nature, the geographical factor is losing much of its power. The Russians are steadily transforming the geography of their land by human will and human labour. They are changing climate, diverting winds, making rivers change their courses and flow in deserts. They are developing new varieties of plants and making tropical plants take kindly to the cold of the North.

But till recent times man was not the architect of his fortune and geographical conditions influenced the course of history tremendously. In the old days men could not change the face of the desert, as engineers can do in our day. If the desert denied them food and pasture, they had to go to lands where these two necessities of life to man and his cattle or horses were available. There would follow a struggle for existence between different races, peoples or clans for the possession of the land, and the weaker had to give in. Take again the importance of rivers to men in olden days. Kings and generals had to march to distant lands with large armies. They could not possibly carry an adequate supply of water for man and beast. They had perforce to halt by rivers every second or third day. So rivers determined the courses of invasions. They also determined the sites of battles and fortified towns. There were few bridges in those days but only fords where armies could cross the rivers. These fords were zealously guarded. Fortified towns sprang up beside them and rival armies fought for them and determined the fate of millions. Traders would flock to them, fairs would be held and the arts of peace fostered.

It is interesting to visualize to what extent the geography of Maharashtra has influenced its history. Its rugged hills, difficult mountain passes and inaccessible forts were as important as the endurance and the patriotic fervour of the sons of the soil. They were, however, of little avail to Maharashtra, till the genius of Shivaji welded the men into a strong and unified nation with an ideal.

Instances of the influence of the geographical factor could be multiplied indefinitely. The history teacher should know their value and their limitations. He must never teach history without the help of a map. He should

make constant use of it to show places, directions and distances as well as the relief of the land. He should show pictures to make the geographical background real to the pupils. He should learn to draw rapid sketches on the blackboard to illustrate movements of armies, sieges of towns, etc. He must, above all, do proper justice to the geographical factors of the historical movements and actions which he may be discussing with the class.

More than this he cannot do. It is possible to prepare history and geography syllabuses which will frequently overlap. But it will not be possible to prepare parallel or point plans of study for both these subjects. Some countries have done it. In Germany, history, geography and nature study form one subject of instruction on the elementary stage. Local history and local geography are taught together. While in the case of geography, observation and study of the local region are considered the proper work for beginners, local history cannot be similarly studied at the initial stage and is considered by some people as a fit study only for adults. The locality may have little or no history. Even if it has some history, it may not be possible to select facts which will suit the needs of little children.

It is better therefore to prepare separate syllabuses and plans for the two subjects. Every subject demands its own treatment. What the history teacher can do is to correlate geography and history only so much as is necessary to make the history lesson intelligible to the children. He may refer to the effect of climate or relief on the course of history. But he need not give a lesson on climate or relief; that is the work of the geography teacher.

As there is a 'geographical factor' in history, so is there a 'historical factor' in geography. Very few geography

teachers realize this. They take up a region, locate it on the globe, lead on to its climate and relief, then to its products and industries, and finally wind up with its people. This method, however, is apt to mislead the pupils and make the study of geography dull and abstract. There is also the danger that pupils may be led to suppose that the world shown in their geography books and atlases has always been like that.

We are not interested in the world as the gods have seen it since creation. *Our* world was gradually discovered and colonized by us. It was changed from time to time to suit our purpose. It has determined our industries and commerce. Our study of the world ought to be an account of human life and activities in different parts of the world in a strictly historical order. As Australia was discovered late, it should be studied at a later stage. We may approach the study of Australia historically like this: Show the children with the help of pictures what Australia looked like to the first adventurers, pioneers and settlers. Explain which geographical conditions were favourable. Show how the first occupations were determined by the conditions and then study the subsequent occupations taken up by the people. This treatment will enable the children to understand how a modern country like Australia was gradually built up by human endeavour and human appreciation of geographical conditions. Modern countries like the U.S.A., Canada, South Africa and South America will be particularly suitable for this historical treatment. We need not, of course, exaggerate the human factor. Whenever men found physical conditions unsurmountable, they quietly accepted their lot and adjusted their lives to them.

WITH LITERATURE

We have seen in Chapter I how for centuries history was only a branch of literature. There is a school of thought which is in favour of treating history as literature and teaching it with that object. They would encourage the study of ballads, historical romances, chronicles and sagas in the classroom with the object of enriching the imagination. Under this arrangement there is no necessity for correlation, because history ceases to be an independent subject with a syllabus and a plan of its own.

The opposite school of thought also takes up an extreme position which is not desirable. History, according to this school, is a science and as such should have nothing to do with literature, which is an art. Correlation, under this arrangement, is impossible, as the two subjects have nothing in common and need not therefore be thought of together while the work on the subjects is being planned.

It is quite true that an intimate correlation between history and literature will be a disadvantage to both of them. Take the question of the syllabus. Shall we select the literature to be taught in our schools for its literary qualities, whatever they may be, or for the historical facts which it may provide? Our syllabus for literature will be judged by the quality of the literature which it aims at supplying. Our history syllabus will also be judged on its own merits.

The history teacher, however, can make use of literature to create atmosphere and to present pictures of the social life of different periods. History, in trying to become increasingly scientific, may tend to become rather abstract, detached and impersonal. Literature can contribute the personal factor, concrete situations, and vivid descriptions

of social conditions, customs, institutions, speech, and dress. So long as the history teacher does not allow literature to supply the essential facts and time sequences, he need not be afraid of literature. We cannot prevent boys and girls from reading historical novels and dramas. Why not then select good books and use them for collateral reading, to illustrate a particular period or a topic after it has been studied in class? It may perhaps be difficult to make such a selection in the case of books in the regional languages. But the number of English novels which give a fairly reliable and interesting picture of social life in Britain is very large indeed. Historical fiction in English is very valuable.

Then there are a large number of historical poems, both in the Indian languages and in English, which the history teacher should read and explain.

WITH HANDWORK

A good deal of handwork could be done at the initial stage to make history interesting to little children. Children love to do and construct things with their hands. They should be given plenty of opportunity to satisfy this instinct of constructiveness. They should be encouraged to draw simple pictures and diagrams. They may also be asked to fill in and colour outline pictures of historical persons and events. Modelling in paper or cardboard, plasticine moulding and paper-cutting are activities which the history teacher, with the help of the handwork teacher, can plan at the primary stage. When the pupils are promoted to the high school, they can prepare cardboard models of castles and houses, draw sketches or diagrams

of well-known sieges, etc. There is neither much scope nor time for historical hardwork in the high school.

WITH CIVICS

The word Civics means three different things:

1. It is an account of present administration or government.
2. It is an account of the growth and development of the government of a country. It will show how the government of the day was evolved through successive stages.
3. In recent times civics has also come to mean a much bigger thing. It is nothing less than a comprehensive social science intended to train pupils through definite stages in the habit of citizenship.

History is not, strictly speaking, concerned with a mere account of present-day administration. The function of history is to trace growth and development in time. Civics is history only so far as it has happened and grown in time. In this sense there can be no question of correlation between the two. Civics as an account of the development of the government of a nation or a people is a part of history. In fact, according to some historians like Freeman, the only function of history is to trace political development. If we are teaching the Indian history of the nineteenth century on a topical basis, one of our topics will be the growth of local self-government and Indian government and we shall trace the growth through its various stages.

Some people however think that civics is likely to be neglected if considered only as a part of history, as the history teacher may not give an adequate idea of the formal structure of government under which the people are

living. They would therefore teach present-day administration as an independent subject.

The two views can be reconciled. While teaching Indian history chronologically, the development of Indian government should be traced as a topic and then present-day administration should be taught independently.

In some progressive countries, the study of civics is not confined to government and administration. It is an independent subject and is taught throughout the school course beginning from the elementary stage. In American schools it has assumed the form of a comprehensive study of how to live together in a highly complex modern community, and its syllabuses include topics from history, geography, sociology, psychology, sanitation, economics and politics. At the initial stage it deals with the relations of the child to the family, the home, the school, the neighbourhood and the local community. Elementary information regarding the departments of health, fire, police, public parks, etc., is given at this stage. At a subsequent stage, the study of civics includes information about food, water, housing, protection of life and property, etc. Under the head 'food', the children are taught its kinds, markets, sources, transhipment, inspection, protection, etc. Under the head 'water', they learn its sources, how it is brought to their locality, the importance of purity, how it is safeguarded, who pays for it, etc. Under the head 'housing' they discuss light, ventilation, heat, fire, gas, the telephone, the control of these public amenities by the community and the duties of the citizen with regard to them.

The pupils also study the problems of street-cleaning and of the disposal of garbage, the Health Department and its activities, diseases and social consequences of personal

carelessness, public clinics, hospitals, recreational facilities and the duties of citizens with regard to public health.

The idea in planning such a comprehensive course in civics as a kind of social science is to give the children useful information about the various activities of a modern community and the agencies which carry them out, and to create in them a social consciousness and a 'social conscience.'

We can take a lesson from this useful American practice. We lack social consciousness. We are ignorant of our civic duties and rights. Our personal hygiene is perhaps beyond reproach, but we do not take the same care to keep our houses, streets, neighbourhood and town clean. We are not careful about the purity of the water we use. In big cities we let our children buy dirty food from the street hawkers who cluster in front of their schools at the time of the afternoon recess. A systematic course in civics on the American lines, which will not merely give useful information but also help in the formation of useful habits, is desirable. It will have to be based on local conditions.

Civics, if planned as an independent subject on such lines, will be intimately correlated not only with history but with other subjects as well.

THE HISTORY EXAMINATION

THIS is not the place to write an essay on the system of examination. Far too many dissertations have been written on the tyranny of examinations, and newspapers are periodically full of indignant letters from 'Pro Bono Publico' deprecating the slaughter at the examinations. It is, however, strange that teachers, who wax indignant and eloquent in an academical discussion on examinations, accept them quietly and uncritically in actual practice.

I consider the examination to be an important and also a useful part of school organization. I also think that there is considerable room for improving our examinations and making them more natural and critical. The history examination, in particular, badly needs revision and reconstruction.

What we want the examiner to do is to examine the pupils in what we teach. He must note for his guidance not only *what* we have taught but *how* we have taught. If at the initial stage our work is mainly oral, it would be absurd for an examiner to set a paper. If we have been telling stories, the examiner should not demand knowledge of a continuous process. He must test the time-sense of the pupils at all stages, for we have attempted to develop time-sense at all stages. But our methods and devices in building up a time-sense have varied from stage to stage. The examiner therefore must take note of that fact.

If the nature of an examination is determined by the nature of instruction, there will be no occasion to find

fault with it. Examiners become tyrants only when they impose extraneous standards and take no account of the nature and quality of the work done in the class.

Let us then accept examinations as an integral part of our school organization, instead of looking upon them as an ordeal which is periodically set in motion at the end of school work.

Examination is school work. The teacher does many things. He teaches, he makes his pupils study the textbooks, he uses sources, he attempts some dramatization; he also revises what he has taught and he examines the class in what he has taught. Indeed *an examination is a kind of revision*. A trained teacher knows that he is continuously revising. Even when taking a single lesson in class he revises what was learnt in a previous period before he presents the new lesson. At the end of the lesson, he again revises what was taught in that lesson. If he is a methodical worker, every now and then he asks the class to revise the portion of studies done and satisfies himself that they know it. There is nothing unusual about these periodical revisions. Pupils are not scared by them. And yet these revisions are nothing but so many examinations.

We make examinations look different from revisions by making them formal and rigid. We also associate promotions with the annual examinations and make them vastly different from what they really are. What shall we do then to make examinations more natural and more like revision?

1. First, I would like the teacher to be the examiner. He should at least be one of the examiners and should have the right to protest when the external examiner examines a class on lines on which it was not taught by its teacher.

2. Examinations, which are *educational devices*, should not have been mixed up with the question of promotion,

which is an *administrative* consideration. The two cannot, however, be separated now. The best thing that we can do is to make their association natural and less harmful. It is unscientific to try to measure within the three or four days of an annual examination the knowledge gathered in the course of a year. It is still more unscientific to decide promotions on the results of a single examination. This general observation applies to the history examination with greater force. It is a subject which, perhaps unfortunately, deals with more facts than any other subject. There need not be an 'annual' examination but there should be three terminal examinations, which will measure the work done during the year. The pupils' progress as ascertained at these examinations should be recorded and their promotions to higher standards should be decided on their year's record.

3. In addition to these terminal examinations, teachers should take periodical tests, say once a month, by way of revising the portion of work done. These tests will be oral or written. There should be no formality about them. Particular attention should be paid to test the knowledge of facts at these informal tests.

4. At the Intermediate and Senior stages pupils will be given short essays to be written at home, say once in a term. These essays should be duly assessed and the marks, or better still the remarks, entered in the annual record.

5. We can improve examinations by changing the nature of questions. Instead of asking a small number of comprehensive questions of the so-called essay-type, we may set a large number of small questions, testing not only the knowledge of facts but also their interpretation and the capacity of the pupils to judge them.

The essay-type of examination is a favourite subject for criticism—which, I am afraid, has not always been intelligent. Experiments in intelligence testing carried on for the last fifty years by various psychologists have led to similar experiments in standardized tests of attainments in school subjects. The advocates of these tests are vehement in their denunciation of the essay-type examination. It is worth while discussing the claims of the two systems of examinations, the essay-type and the 'New Examination', involving the use of standardized tests.

The essay-type examination can be defined as a written test in which a candidate has to write about six short essays within three hours. He is generally given the option to attempt only six questions out of ten or twelve.

The arguments against this type of examination are:

1. It is not possible under this system to test the knowledge of a large number of facts.
2. In this examination we consciously or unconsciously test the language capacity of the pupils, and our assessment is very largely influenced by the language standard of the answers. A pupil with a comparatively poor knowledge of historical facts can create a good impression if he can command felicity of expression, while a pupil may know the facts but be handicapped in this type of examination if he has no gift of expression.
3. This examination leads to unintelligent cramming. The essays are necessarily confined to a few well-known, broad topics from the portion of studies prescribed for the examination. It is quite possible for a teacher to dictate answers to these 'possible' questions.

These arguments have some truth in them. It cannot be gainsaid that dictating of notes and some other coaching devices are not a little due to this method of examination.

It is also true that it is difficult—though not impossible—to test the knowledge of a sufficiently large number of facts if questions are predominantly of the essay-type. But it must be admitted that the defects of the essay-type examination are greatly exaggerated. In the first place, out of the six questions to be answered only two or three are generally of the essay-type. Other questions are usually short and 'fact-finding'. Pupils are asked to write short notes on important events or persons and there is always at least one question on dates.

In the second place this opposition to essays seems to me to be rather unreasonable. The essay serves a useful purpose in the history examination. History deals not only with facts but also with their interpretation. In a history paper we do not want the boy to write down isolated facts. An essay involves an exercise of the powers of reasoning and judgement, selection and organization, which no new tests of 'judgement' and 'comparison' can properly provide. It is wrong to suppose that you can write an historical essay with only the gift of expression as your ally. And what does a gift of expression imply? Can you exercise the power and the facility of expression without knowing something worth expressing? You must know facts, their significance and relations. All this requires some genuine historical thinking. The fact is that the ability to express your thoughts clearly and neatly does indicate the existence and operation of some higher functions of thought. The quality of expression is determined or influenced by the quality of thought. You cannot write like a Shakespeare or a Milton unless you think and feel like them. An essay makes you think, recall facts, select them and put them in proper order and draw

conclusions from them. It is difficult to find a good substitute for an essay.

It is true that the essay examination has encouraged coaching and cramming. But it depends very largely on how questions are framed. If you follow a conventional standard and ask pupils to state the causes leading to the French Revolution, the American War of Independence or the Seven Years' War, or to give the causes which contributed to the downfall of the Mogul or the Maratha or the French power in India, there is the danger of the pupils coming 'prepared' for such questions. You can however pick out a definite situation and ask the pupils to account for it, show parallel situations, etc. Such questions will necessitate some thinking.

The most important point to remember in this controversy is that, if the essay serves a useful purpose in an examination, it must not be given up simply because some teachers adopt bad methods and devices to prepare their pupils for the examination. Rather we should try to get rid of such methods and practices from our schools. We must improve our schools, syllabuses and teachers. We must improve our methods and make our teachers more honest. To subordinate educational policies to the exigencies of an unsound administration is wrong. Let us rather readjust our administration and organization to conform with our educational problems and ideals.

We cannot then do away with essays. We must not, however, ask pupils to write only essays. We have to test also their knowledge of facts. We have to test their time-sense. Our questions will therefore be of different types.

THE NEW TESTS

The new tests provide for a large number of short

questions to be answered in a short period. They are devised to test the knowledge of a large number of facts. They are also intended to test the powers of judgement and inference.

We shall first see briefly what some of these tests are and then discuss the use we can make of them.

1. *The True-False test*.—In this test a number of definite statements expressed in short sentences are made and the pupils are asked to make a plus or a minus sign against the sentences which they think to be true or false. They are warned not to guess. In this test knowledge of facts as well as power of judgement are both examined. The test can be given to pupils at all stages of instruction, as statements of varying difficulty and complexity to suit the requirements of various age-groups can be prepared.

2. *The Multiple-Choice test*.—This is an advance on the first test. In the True-False test the pupils have to judge whether a single statement is true or false. In this test they have to judge which one of the several alternative statements is true. This test serves several purposes, for example:

- i. To test knowledge of dates.
 - (a) The third Battle of Panipat was fought in 1802, 1761, 1664, 1740.
 - (b) Shivaji was born in 1552, 1707, 1602, 1630.
- ii. To test judgement on characters of persons.
 - (a) Shivaji was wicked, brave, courteous, learned.
 - (b) James I was brave, resolute, pious.
- iii. To test knowledge of facts.
 - (a) Mahadji Scindia was a minister, a king, a general.
 - (b) Shivaji killed Afzalkhan at Poona, Agra, Pratapgad, Raygad.

- (c) Sambhaji was captured at Wai, Satara, Sangameshwar.
- iv. To test judgement.
- (a) The Marathas lost the battle of Panipat because: they were short of food; they were few in numbers; their general was incompetent.
- (b) The Moguls lost their supremacy after 1707 because: Aurangzeb died in that year; the English were too powerful for them; the Empire had grown too unwieldy; the later Moguls were incompetent.

3. *The Completion test.*—This is probably the best test. It is the usual 'fill in the gaps' exercise which we give in English to the lower classes. Certain important words are omitted from sentences or from a short paragraph, or sentences are left incomplete and the pupils are asked to fill in the gaps or complete the sentences. This test is particularly useful at the Junior stage.

- (i) Shivaji was born in....
- (ii) Akbar died in....
- (iii) The battle of Wandiwash was fought in... between the English and the....
- (iv) The battle of Bhopal was fought in...between the Marathas under...and the..., when... was defeated.
- (v) Aurangzeb waged war in the Deccan for...years, but the Marathas through their...warfare always eluded him.
- (vi) The First Reform Bill which was passed in... gave the franchise..., the Second Bill passed in...enfranchised the...and the Third Reform Bill which was passed in...enfranchised....

- (vii) The Anti-Corn Law League was founded by... with the object of....
- (viii) After the first World War some new countries were created. They were....
- (ix) After the first World War Great Britain was given mandatory power over..., France over...and America over....

4. *The Matching test.*—In this test two lists are given without any order or arrangement of their items. The pupils have to match items from one list with appropriate items of the other list. Dates, listed without any order, can be matched with their appropriate events from a list also without any order. Generals can be matched with the battles which they fought, inventors with inventions, discoverers with their discoveries and so on.

(i)	Battle of Wandiwash	1751
	Battle of Fatehpur Sikri	1760
	Defence of Arcot	1757
	Battle of Plassey	1527
(ii)	Death of Aurangzeb	1800
	Death of Buddha	1192
	Death of Prithwiraj Chovan	1530
	Death of Nana Fadnabis	1707
	Death of Babur	483 B.C.
(iii)	Columbus	Australia
	Vasco da Gama	America
	Magellen	South Pole
	Captain Cook	The Pacific
	Amundsen	India

5. *A test for time sequence.*—Knowledge of time sequences can be tested in different ways. The following devices will be found helpful.

- (i) Arrange the names of the following persons in chronological order:

Babur
Nadir Shah
Shivaji
Akbar
Shershah

- (ii) If at the primary stage the children are learning stories from Indian history, their time-sense can be tested in a similar way:

Rana Pratap
Ram Mohun Roy
Kabir
Harsha
Buddha
Vanaraj Chavda
Akbar

- (iii) The pupils should also be asked to arrange important events in chronological order, e.g.:

Grant of Diwani
Treaty of Bassein
Indian Mutiny
Battle of Plassey

They need not write down all names in proper order but should give numbers against the events.

At the primary stage the children may be asked to give the names of all the Mogul emperors, all the Maratha kings and all the Peshwas in order. They are few in number and almost all are important. But the pupils should not be asked to give the names of all the governors-general, as they are too many and only a few of them are important.

'Give dates for the following events' and 'What events happened in the following years?' are old-fashioned tests for dates which may still be used, provided the dates and events are carefully selected and are few in number.

We have now seen what the new tests are like. The advantages claimed for them are:

1. They enable us to measure the knowledge of a large number of facts within a short period.
2. They test not only knowledge of facts but also sense of time sequences, causal relationships and power of judgement.
3. They eliminate the language factor altogether. Pupils are required to do very little writing. In many tests they only make a plus or minus sign or scratch out some phrases or sentences.
4. The personal factor in marking is eliminated. It is difficult for an examiner to commit a mistake in assessing the results of these tests.

The arguments against the new tests are:

1. *They are difficult to prepare.*—This is of course no argument against them. An ordinary history teacher will not be able to prepare these tests, but a few specialists can efficiently devise tests for Indian children. It is quite true that a test like the Multiple-Choice test is difficult to devise. Take for example the choice between the qualities of 'learned, statesman-like, and brave', for Shivaji or the choice between multiple qualities for any other historical character. Opinions will differ. A human being is complex and historical characters still more so. They may be endowed with more than one of the qualities mentioned in the list. The boy has, however, in these circumstances to make a choice of the most outstanding or typical quality associated with a character and in doing so he has to use

his judgement, which is exactly what we want him to do. Opinions need not ordinarily differ if the history teacher has taught intelligently and adopted a fairly neutral and scientific attitude while dealing with these characters.

2. *These tests encourage guesswork.*—The True-False test and the Multiple-Choice test which do not require a boy to do anything beyond making a few signs here and there will very likely tempt him to guess. The Completion and the Matching tests and the tests for dates and sequences do not afford opportunities for guessing. They are therefore preferable to the first two tests.

The purpose of the True-False and Multiple-Choice tests can be served equally well by asking a large number of short questions requiring very brief answers. These short questions can also supplement the Completion tests. Instead of asking boys to fill in some gaps, questions can be so framed that the missing key-words of this test will serve as answers. For a number of years I used such short questions to examine primary school children of ten or eleven with very good results. These children had learnt about thirty-two stories from their provincial history. It was difficult to give them a written test. They could tell the stories easily but could not write more than one or two. So some forty short questions including questions on dates from most of the thirty-two stories were asked. The children had to give very simple and brief answers. The questions were numbered and the children were asked not to write the questions in their answer books but only to mention the numbers. In order to show them how the questions should be answered, answers to two or three questions were printed at the top in the history paper. The results were very encouraging. These short questions, if properly

selected and worded, possess all the virtues of the new tests without sharing their drawbacks.

3. *It is doubtful how far these new tests will make pupils think, reason and judge.*—There are undoubtedly some tests of reasoning and some pupils will probably go through a process of reasoning while answering these tests. But the question is whether reasoning and judgement can have adequate scope in these tests which are detached and abstracted from real historical situations and settings. Some simple reasoning may possibly be done under these artificial conditions, but the higher processes of historical thinking are, I believe, only possible in an essay. The new tests cannot supplant the essay nor will they be of much use at the Senior stage except to test knowledge of facts, dates and time sequences.

SOURCES

Should we make use of sources for the history examination?

Sources include coins, copper plates, old monuments, ruins and many other remnants of the past in addition to original documents. But when discussing the place of sources in a history examination, we can naturally think only of the original documents. It does not seem advisable to make use of the original documents in a history paper. First, they are written in medieval English and Indian regional languages, which are difficult for Indian pupils to understand. Secondly, they demand a particular training of mind in judging evidence and studying old documents, which is not possible at the secondary school stage. Thirdly, sources can only be studied and used at leisure and not during the three busy hours of an examination.

'THE SALISBURY EXPERIMENT'

Mr Happold, the Headmaster of Bishop Wordsworth School, Salisbury, has been carrying on for some years an experiment in a new type of history examination which has an important bearing on the use of sources in history examinations. Mr Happold was dissatisfied with the usual type of history paper, which, he felt, placed too great a stress on memorization. He proposed that instead of testing knowledge of facts, the history examiner should test the pupils' ability to use historical material. In the history paper a number of carefully selected extracts were to be given. They would contain all the details needed to answer the questions which followed at the end. The pupils were also expected to make use of the facts and the knowledge they had gained from their books. It was not intended that the test should be one of ability to use contemporary historical documents, i.e. the sources. Mr Happold's plan was more modest. The material which he provided in the history paper consisted of dates, isolated facts, extracts from contemporary sources, passages from historical works, indeed, anything which would enable the pupils to exercise their intelligence. Given certain data candidates were expected to make deductions and extract facts.

Mr Happold has in recent years modified his original plan to a considerable extent. In a history paper consisting of three parts, only a part is now devoted to the use of historical materials. Though this new type of history paper is still at an experimental stage, from the results obtained up to this time the experiment seems to be fairly on the way to success. It has very considerably influenced the methods of teaching. When the history paper provides the necessary facts, from which they have to make deductions,

it is no longer necessary for boys to crowd their minds with a large number of facts. The teachers also pay greater attention to discussion, critical study, and interpretation of facts, instead of giving mere information. It would be useful to introduce such deductive work on historical data in our history examination.

Having discussed the value and importance of some important types of questions like the new test questions, the essay-type questions and the deductive questions, we shall now take up the history paper itself and see what it should be like at different stages.

THE JUNIOR STAGE

Our treatment at this stage was concrete, biographical and pictorial. We have told stories and tried to build up a time-sense of an elementary kind by following a chronological order in our stories and using a pictorial time frieze.

In the examination we should ask the pupils to tell and write stories, state facts from the stories read, and show knowledge of important dates and time sequences. Beginners will of course have an oral test. They will be expected to express themselves at some length in correct and graceful language.

After the first year or so the examinations will be written and will comprise:

1. A fairly large number of short questions requiring very brief answers.
2. Some new test questions preferably of the completion and matching type.
3. Questions on dates and time sequences.
4. One or two questions in which a story will be written in a few lines.

THE INTERMEDIATE STAGE

We have taught at this stage history of a narrative type. The examination for this stage will be written and will comprise:

1. Short questions.
2. Some new test questions.
3. Deductive questions on some simple historical data supplied in the history paper. Given the social or economic conditions or conditions of family life, the state of agriculture or industry at a particular period or at two different periods, the pupils should give their historical or political causes and account for the differences in the conditions at different times. The data should be fairly simple, clear and unambiguous. The pupils should be able to trace causes and effects without much difficulty.
4. Questions on dates and time sequences. The matching test for dates should now be discontinued.
5. One or two questions of the simply essay type. These questions should test the capacity to select facts and reach generalizations but should be simple and broad at this stage.

THE SENIOR STAGE

Here the treatment was still narrative but discussion was encouraged, historical movements and processes stressed, present-day conditions analysed and their relation with the past emphasized. Comparative study of different periods and countries was also undertaken at this stage.

The history examination at this stage will not include any new test or short questions. It will include:

1. Questions on dates and time sequences.

2. Questions on deduction and interpretation of an advanced nature on data supplied in the paper.
3. Questions bearing on present-day problems and their relations with the past.
4. Essay-type questions involving selection and use of facts from wider periods and knowledge of historical movements. We have already referred to the danger of the pupils 'mugging up' answers to such questions. One or two questions of this type would be sufficient.
5. Map work. An outline should be supplied. Pupils should be asked to fill in places, trace routes of colonization, exploration, discoveries, marches of armies, etc. Conquests, acquisition of territories, extent of the kingdoms under various dynasties and distinguished rulers like Asoka, Kanishka, the Guptas, Harsha, Akbar, Aurangzeb, Shivaji, Nana Sahib, Warren Hastings, Wellesley, Dalhousie, etc., will also form part of map work.
6. At the Senior stage pupils can be asked to prepare single time-lines as well as comparative time-lines showing the rule of dynasties as well as co-ordinating the study of English and Indian history of the same period.

APPENDIX A

LESSON NOTES

I

LORD BUDDHA (A NEW LESSON)

Class—Standard IV; average age 10.

Aid—Pictures of Buddha sitting in contemplation, leaving his wife and child.

Time—30 minutes.

Introduction—Talk on Mahatma Gandhi, his gospel of non-violence.

Say you are going to tell the story of the man who first preached non-violence in India.

Presentation—Show picture of Buddha in contemplation and question on it.

- | | |
|---|---|
| 1. Buddha's birth and childhood. | His father and mother—birth in a grove. |
| 2. His youth and training. | Tell how Buddha was educated, how he practised archery, how he learnt to ride a horse and drive a chariot and so on. |
| 3. Father's solicitude for him. Kept him ignorant of the miseries of the world. | Show graphically how the Prince was surrounded by pleasures in youth and knew nothing of death, illness, poverty. |
| 4. The Prince meets the miseries of life. | Tell how he came across an old man dying, etc. |
| 5. The Prince leaves home and becomes a pauper. | Tell graphically how Buddha left home—took his horse and faithful servant, left them, threw away costly clothes and ornaments and went to the forest. |
| 6. Buddha's penance. He sees Light. His preaching. | Describe his penance and show how he was convinced that man must live in the world and serve his fellowmen. |

Revision—Questions on the life of Buddha.

II

KING HARSHA (A.D. 606-47)

(A NEW LESSON)

Class—Standard V; age 11.

Time—40 minutes.

Topic—Reign of Harsha.

Previous knowledge—General account of ancient Indian history up to the fall of the Guptas.

Aid—(a) Map of the Indian peninsula.

(b) Pictures of Fa-Hien and Hiuen-tsung.

Introduction—

Decline of the Gupta Empire.

Who were the great rulers of the Gupta dynasty?

Invasion of the Huns.

Why did the Gupta Empire come to an end?

Rise of Vardhan dynasty.

Which new dynasty came into prominence?

Aim—To study the early life of Harsha Vardhan.

Presentation—

1. Early life:

Prabhakar Vardhan and his children.

Early career of Harsha.

Calamities that befell him.

What effect had these calamities on Harsha?

Tell how Harsha got the thrones of Thaneshwar and Kanauj.

He became the joint ruler of

Thaneshwar and Kanauj.

2. Expansion of the kingdom:

He conquered the Punjab, Sind, Kathiawar and Nepal.

Avenged the murder of his brother-in-law. Invaded the Deccan but was defeated by Pulakesin II.

Show these provinces on the map of the Indian peninsula.

Who were the chief enemies of Harsha?

Tell how Harsha invaded the Deccan and how he was defeated.

3. Religious policy:

He was inclined towards

Tell Harsha's inclination towards

Buddhism but made no distinction between Hindus and Buddhists.

His services to Buddhism.

Buddhism and how he treated the Hindus.

4. Scholarship and charities:

Spent a quarter of the state revenue on education annually. Helped the universities. Wrote *Nagananda*, *Ratnavali* and *Priyadarshika*.

He was a great patron of learning.

Revision—Question on the life and career of Harshal.

Assignment—Read Bhagwan Buddha Deva Sathi (Marathi) by Shankarrao Deo.

BLACKBOARD SUMMARY

Early life—Early calamities, became the joint ruler of Thaneshwar and Kanauj.

Expansion of the kingdom—Conquered the Punjab, Sind, Kathiawar and Nepal. Failed in the Deccan expedition.

Religious policy—Although he was inclined to Buddhism he treated the Hindus and the Buddhists alike.

Built viharas, temples.

Held a Buddhist Conference.

Encouraged Mahayan, a sect.

Scholarship—A great scholar and patron of learning. He was also a great philanthropist.

Government—Frequent survey of his kingdom. Distributed state income under four heads—Government, Education, Religion and Charity. Established a Records Department.

III

SHIVAJI THE GREAT (A REVISION LESSON)

Class—Standard VI (Secondary: age 12).

Time—45 minutes.

Topic—An estimate of the character of Shivaji.

Previous knowledge—General information about the reign of Shivaji.

Introduction and statement of aim—We have surveyed the reign of Shivaji and seen how he built a powerful kingdom in Maharashtra and successfully opposed the Mogul Emperor. Today we shall briefly review his life and form an estimate of him as a man, a general and a statesman.

Presentation—

1. Shivaji as a man:

- (i) A loving and obedient son. (i) Put questions on his relations with his mother during early childhood.
 - (ii) Respected womanhood. (ii) Question on the daughter-in-law of the Muslim Subehdar of Kalyan and Shivaji's famous retort to his general, 'Had my mother been as beautiful as this young lady, I also would have been handsome.'
 - (iii) Cared for his followers and won willing loyalty.
 - (iii) & (iv) Questions.
 - (iv) Great sympathy and solicitude for his subjects.
 - (v) Deeply religious; religion the mainspring of his life.
 - (vi) Tolerant towards other religions; respected the Holy Koran and protected mosques.
 - (v) Questions on the vow at Rohideswar.
 - (vi) Prayers to Bhavani before undertaking any task, e.g. meeting with Afzal Khan. His relations with Sants Tukaram and Ramdas.
2. Shivaji as a warrior and general:
Excelled in the art of guerrilla warfare. Fought successfully against his enemies in the South
- Questions on the battles in which he fought guerrilla warfare, on his major battles against Bijapur

and North. Built a powerful army and created a Maratha navy.

and the Mogul power, on the organization of his army and navy.

3. Shivaji as an administrator and statesman:

- (i) His administration System of *Ashta Pradhan*.
- (ii) Revenue administration; abolished the system of farming out districts and introduced direct assessment.
- (iii) Administration of forts: Havildar a Maratha, *Sabnis* a Brahmin and *Karkhanis* a Kayastha Prabhu. Forts kept in good repair and well equipped.
- (iv) Disfavoured grants of Jagirs for military and civil duties.
- (v) Personal and frequent surveys of his kingdom.
- (i) Questions on his Cabinet and his relations with it.
- (ii) Discuss the system of carving out portions of kingdom to bidders for revenue collection and ask questions on Shivaji's system. Compare it with that of Todarmal.
- (iii) Questions on the importance of forts, how forts were garrisoned and equipped, the officers recruited from the three principal communities to keep the balance.
- (iv) Discuss the system of granting Jagirs for duties performed and to be performed.
Merit of Shivaji's method of payment in cash for services rendered.
- (v) Questions on his habit of surprise visits to check the administration of his officers.

BLACKBOARD SUMMARY

1. Shivaji as a man:
A loving and obedient son; a sympathetic master and ruler; deeply religious; respected womanhood; protected mosques.
2. Shivaji as a warrior and general:
Brave and resourceful; a great general who took risks and also knew when to accept defeat.
3. Shivaji as an administrator and statesman:

His Cabinet system. Administration of forts and revenue-system.

Jagirs and Inams disfavoured. Great disciplinarian. Personal and frequent surveys of his kingdom.

IV

THE MOGUL RULE IN INDIA (A.D. 1526-1707) (A NEW LESSON)

Class—Standard VII; age 13.

Time—50 minutes.

Topic—The Mogul Rule in India from A.D. 1526 to 1707.

Introduction—

- | | |
|--|--|
| 1. Babur laid the foundation of the Mogul Empire in India. | Who laid the foundation of the Mogul Empire? |
| 2. Akbar consolidated it. | When did it reach its zenith? |
| 3. Aurangzeb's policy led to its downfall. | Who was responsible for its downfall? |

Aim—Today we shall review the achievements of the Mogul rulers in India.

1. The Moguls established a great empire in India:

- | | |
|--|--|
| (i) Babur won the first Battle of Panipat and became the ruler of India. | (i) Who were the chief rulers of India when Babur invaded this country?
How did Babur get the throne of Delhi?
What parts of the country did he bring under his control? |
| (ii) Humayun lost his kingdom for a time but regained it. | (ii) Who forced Humayun to flee from India?
How did he regain his kingdom? |
| (iii) Akbar developed this kingdom into a big empire. | (iii) What provinces did Akbar bring under his control? |
| (iv) Jehangir and Shahjehan tried to preserve it. | (iv) What were the territorial policies of Jehangir and Shahjehan? |

- (v) Aurangzeb extended the boundaries of the empire far into the South, but towards the end of his long life signs of disintegration of the empire became visible.
2. The Moguls developed a common life between Hindus and Muslims:
- (i) The majority of the subjects were Hindus. The policy of religious toleration brought about harmony between the Hindus and Muslims. Departure from this policy led the empire to destruction.
 - (ii) Babur had given instructions to his son that he should not interfere with the religious observances, practices and beliefs of his subjects.
 - (iii) Akbar went further in bringing the two communities into intimate fellowship.
 - (iv) Jehangir and Shahjehan adhered to this policy and rarely interfered with the religious practices of their subjects.
 - (v) Aurangzeb, an orthodox Sunni, alienated the sympathies of the Hindus by his religious policy and made enemies of the
- (v) What additional provinces did Aurangzeb conquer? Who were the chief opponents of Aurangzeb? What was his policy towards them? What was its result?
- (i) Which major community in India had the Moguls to govern?
- What policy was needed to bring about a smooth government?
- (ii) What were the instructions given by Babur to his son?
- (iii) What degrading taxes and impositions did Akbar remove? How did he establish friendly relations with the Rajputs?
- (iv) What attitude did Jehangir and Shahjehan adopt towards their subjects?
- (v) What was the religious policy of Aurangzeb? Why was he against the rulers of Bijapur and Golconda?

Rajputs, the Marathas and the Sikhs.

What were the drawbacks of such a policy? Who opposed him? How?

3. The Moguls organised a systematic government both in the Provinces and at the Centre:

(i) The whole kingdom was divided into Subhas, the administration of which was entrusted to 'Subeh-dars'. They had to perform both civil and military duties. They were generally royal princes or eminent nobles.

(i) How was this big empire organized?

What special name was given to each division? Who governed the Subhas?

What kind of duties had he to perform?

(ii) Strong central government; the emperor enjoyed an unlimited power. He had four assistants: (a) Vakil, (b) Wazir, (c) Bakshi, (d) Sadri Sudar. There were different departments. The heads of these departments managed their affairs, but for direction and advice they had to look to the emperor.

(ii) Who was at the head of the whole administration? What kind of power did he enjoy?

Who were his assistants? What were their duties? How far were they independent?

(iii) The Moguls maintained law and order. On the whole their rule was impartial.

(iii) What law was observed in the case of Muslims? According to what law were the Hindus tried in courts of law?

(iv) Persian—the language of the Court and administration. Higher grades of Civil Service were monopolized by the Persians.

4. The Moguls were great builders and lovers of art and literature:
- (i) The noblest monument of Mogul glory is its architecture. Babur laid out several gardens round Agra. He introduced a number of new fruits and flowers in India. Humayun constructed two great buildings. Akbar built the Red Fort, Fatehpur Sikri, etc. Shahjehan erected the Diwan-i-Am, Diwan-i-Khas, Jam-i-Masjid, Taj Mahal and Moti Masjid.
- (ii) The Moguls were great patrons of art and literature. Babur was a great admirer of nature; Humayun loved painting. Jehangir himself painted some pictures. Shahjehan's interest lay in architecture. Babur wrote his memoirs. Humayun was a scholar and took an interest in geography and astronomy. Akbar patronized learned men. Jehangir wrote his memoirs and was fond of history; Aurangzeb was interested in Islamic theology and jurisprudence, but he
- (i) What famous buildings were built by the Moguls?
- (ii) How do we get a true account of the life of Babur? In what branches of knowledge was Humayun interested? Who were the learned men in the Court of Akbar? What subjects did Aurangzeb like best?

discouraged poetry and history.

5. *Summary*—The Mogul emperors were brave warriors, successful administrators and men of learning and culture. They built an extensive empire with a strong central government at Delhi and ruled over it for two centuries.

V

OLIVER CROMWELL

(A NEW LESSON)

Class—Standard IX.*Time*—45 minutes.*Topic*—An appreciative review of Cromwell's career.*Previous knowledge expected*—General account of the Civil War and rule of the Commonwealth.*Aids*—(i) Map of Europe.

- (ii) The following quotations written on a roll-up blackboard:
- 'Trust in God and keep your powder dry.'
 - 'God knows I would have been glad to have lived under my woodside and to have kept a flock of sheep rather than to have undertaken this government.'
 - 'Cromwell's greatness at home was a mere shadow of his greatness abroad.'
- Clarendon*

1. *Introduction*
Oliver Cromwell.

Who stands out as the most prominent figure in the Civil War and during the rule of the Commonwealth?

2. *The aim stated*—We shall today collect some information and prepare a sketch of the career of Oliver Cromwell.
3. *Oliver Cromwell*:
The warrior, statesman and ruler.
- In what different fields did Cromwell distinguish himself?
(i) Civil War. (ii) As Protector. (iii) Foreign policy.
- I. *Birth and early career*:
Birth—1599 at Huntingdon.
Became an M.P. in 1628.

II. Military career:

- (i) The First Civil War
(1642-6).
- (ii) The Second Civil War
(1648).
- (iii) Revolt in Scotland and Ireland (1649-50).
- (a) Superiority to Prince Rupert's genius in organizing the cavalry (Battle of Marston Moor).
- (b) Skill and firmness in organizing the New Model Army.
- (c) Determination, untiring zeal and real genius in putting down the revolts of the Scots and the Irish.

During what period was Cromwell fighting?

What prominent qualities did he display in the Civil War?

III. As a politician:

- (i) Politics dominated by his religious fervour.
- (ii) Earnestness of purpose.
- (iii) Stern, and aims at perfection. Relentless towards opponents.

Cromwell said he would have sold all he had and left England had the Grand Remonstrance failed. What does this resolve denote?

His attitude towards the Rump.

IV. The ruler:

It was a failure.

- (i) Individual liberty threatened.
- (ii) Rise in taxation.
- (iii) Harsh treatment of Catholics.
- (iv) Treatment of parliamentarians.
- (v) Suppression of amusements.

It did not satisfy the people.

Was his rule as Protector a success? Why?

It was called 'a rule of the saints by the sword.' Why?

Cromwell showed

- (i) Lack of understanding.
- (ii) No feeling.

V. Statesman:

In what did his success lie?]
What does the quotation]
(about the Grand Remon-
trance) in III suggest? ■

His foreign policy:

- (i) The Navigation Act.
- (ii) The Alliance between
four powers.

He broke the commercial power
of Holland and raised Eng-
land's status on the sea.

What was the result of his
foreign policy?

VI. The man:

- (i) His implicit faith in
God and strong practi-
cal common sense (his
advice to the soldiers).
- (ii) Strong religious feeling
—a staunch Puritan
(suppression of amuse-
ments).
- (iii) High sense of duty and
sacrifice for the country
[quotation in *Aids*
(a)].
- (iv) 'Cruel necessity'—[quota-
tion in *Aids* (b)]
he is supposed to have
said mournfully—shows
the softness of feeling
beneath his sternness
as a man of determina-
tion.
- (v) A great diplomat—his
foreign policy.

What qualities do you find
behind all these acts?

His refusal of the Crown
offered to him by the Protec-
torate Parliament.

What words did he utter when
he stood before the body of
Charles I?

What do quotations under *Aids*
(a) and (b) suggest?

VII. What Cromwell did for
England:

- (i) He increased England's

prestige in Europe and
on the sea.

- (ii) Advanced her trade.
- (iii) Purified the social life of England by suppressing undesirable amusements and practices.

BLACKBOARD SUMMARY

I. Birth and early career	Born at Huntingdon—1599. M.P. at 29 (1628).
II. Military career	Leader of the New Model Army. Responsible for victory; genius and skill, untiring zeal.
III. Politician	Politics dominated by religious fervour.
IV. Ruler	Not very successful—high-handed and stern, lack of understanding.
V. Statesman	Foreign policy: Eminently successful—raised England's commercial status and made her supreme on the sea.
VI. The man	Implicit faith in God. Man of practical common sense. High sense of duty and sacrifice. Great diplomat.
VII. What Cromwell did for England.	(i) Increased her prestige in Europe. (ii) Advanced her trade. (iii) Purified the social life.

VI

THE REVOLT OF 1857

(A NEW LESSON)

Class—Standards X or XI.

Time—Two lessons of 45 minutes each.

Aids—(i) Political map of the Indian peninsula. (ii) Extract from

Queen Victoria's Proclamation. (iii) Pictures of the Rani of Jhansi, Bahadur Shah, Nana Sahib, Canning, etc.

1. Introduction—

How far was the revolt a political attempt to overthrow the British rule?

Was it the beginning of a united effort to achieve independence?

Compare the methods of revolt in 1857 with the mass movements of 1930 and 1942.

What part did Dadabhai Naoroji, Gokhale, Tilak and Sir Phirozeshah Mehta play in the struggle for freedom? Wherein lies Gandhiji's great contribution?

2. Statement of Aim—Examine the causes of the Revolt of 1857. What factors contributed to it? Two schools of thought represented by Lawrence and Outram: (i) that it was a mere military rising, (ii) a widespread organized attempt to overthrow British rule. How far can these views be distinguished?

3. Presentation of Causes, Events and Consequences—

(i) Military:

(a) Use of 'greased cartridges' the immediate cause.

(b) The 'Bengal Army' recruited from U.P. Brahmins ('Pandes'). Conditions of service caused dissatisfaction. Court martial due to insubordination.

Tell how the 'Bengal Army' was recruited. Compulsion to serve anywhere. Loss in income due to the stoppage of *batta* causes further dissatisfaction.

(ii) Political:

(a) Dalhousie's Doctrine of Lapse: annexation of states; his treatment of Bahadur Shah and Nana Sahib.

(b) The land settlement policy deprives the landed aristocracy of property and offices.

How were Oudh, Nagpur and Satara annexed?

Why did Dalhousie stop Nana Sahib's pension?

Show the results of the *Inam* Commissions. Contrast them with the system of granting Jagirs and Inams of the Moguls and the Marathas.

(iii) Social:

- (a) Effects of the new social legislation such as abolition of sati, infanticide and promotion of widow-remarriage.
- (b) The missionary activities.
- (c) Opening of railways— affects caste restrictions. The telegraph system viewed with suspicion.

Events:

1. Meerut: 10 May. Three regiments revolt, murder their officers, break open the prisons and release court-martialled prisoners and march to Delhi.
2. On 11 May Delhi captured. Bahadur Shah proclaimed Mogul Emperor. Nicholson besieges Delhi, its defence and surrender on 14 September.
3. Kanpur surrenders to Nana Sahib; massacre of Europeans.
4. Lucknow: defence of the Residency. Campbell recaptures it in March 1858 helped by Jang Bahadur and his Gurkha forces.
5. Jhansi: The Rani joins, dash to Gwalior; Scindia flees to Agra. Rose defeats rebels. The death of the Rani: Tantia Tope escapes and wanders in

Informational questions. Discuss effects on the Indian mind. Give parallel instances of social reform such as Gandhiji's part in the Harijan movement.

Use and abuse of proselytization.

Describe the events and show a picture of Nicholson.

Read extracts from *Maza Pravas*, the account of the Rani's offensive from the Jhansi fort. Show a picture of Tantia Tope.

Malwa, Bundelkhand and Rajputana; betrayed and hanged.

6. Suppression of revolt followed by reprisals at Delhi, Lucknow, Kanpur, Allahabad and Banaras.
7. 'Clemency' Canning's stand for mercy and moderation.
8. End of the rule of the East India Company.

Read extracts from Thompson's *The Other Side of the Medal*.

Read extracts from Queen Victoria's Proclamation. Exhibit a picture of Canning.

Consequences:

1. The population disarmed.
2. The Army reorganized. Recruitment of U.P. Brahmins stopped. The Sikhs, Gurkhas and Punjabi Muslims favoured. The creed of the so-called 'martial races' initiated.
3. British officials avoid social contacts with Indians.
4. Abolition of the East India Company.
5. Abolition of the Doctrine of Lapse.
6. General reluctance for social legislation.

Assignments:

Encourage the class to read Thompson's *The Other Side of the Medal* and Godse's *Maza Pravas*.

BLACKBOARD SUMMARY

1. Causes:

Military

- (i) Use of 'greased cartridges'.
- (ii) Unrest in the 'Bengal Army'.

Social

- (i) Dalhousie's policy.
- (ii) Effect of expropriation.

- Political (i) Social legislation such as sati.
 (ii) The influence of the railways and the telegraphs.

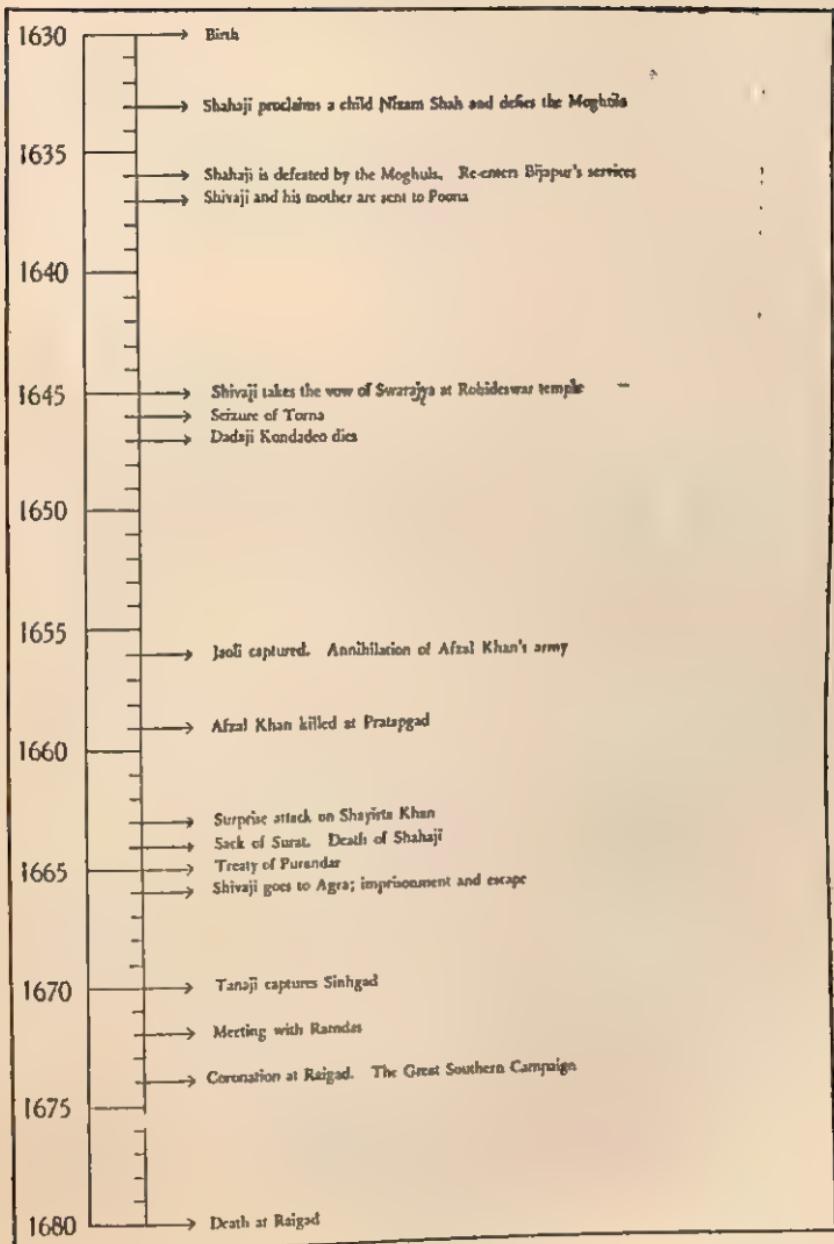
2. Events:

Meerut, Delhi, Lucknow, Kanpur,
Jhansi and Gwalior.
Suppression—cruelty—clemency.

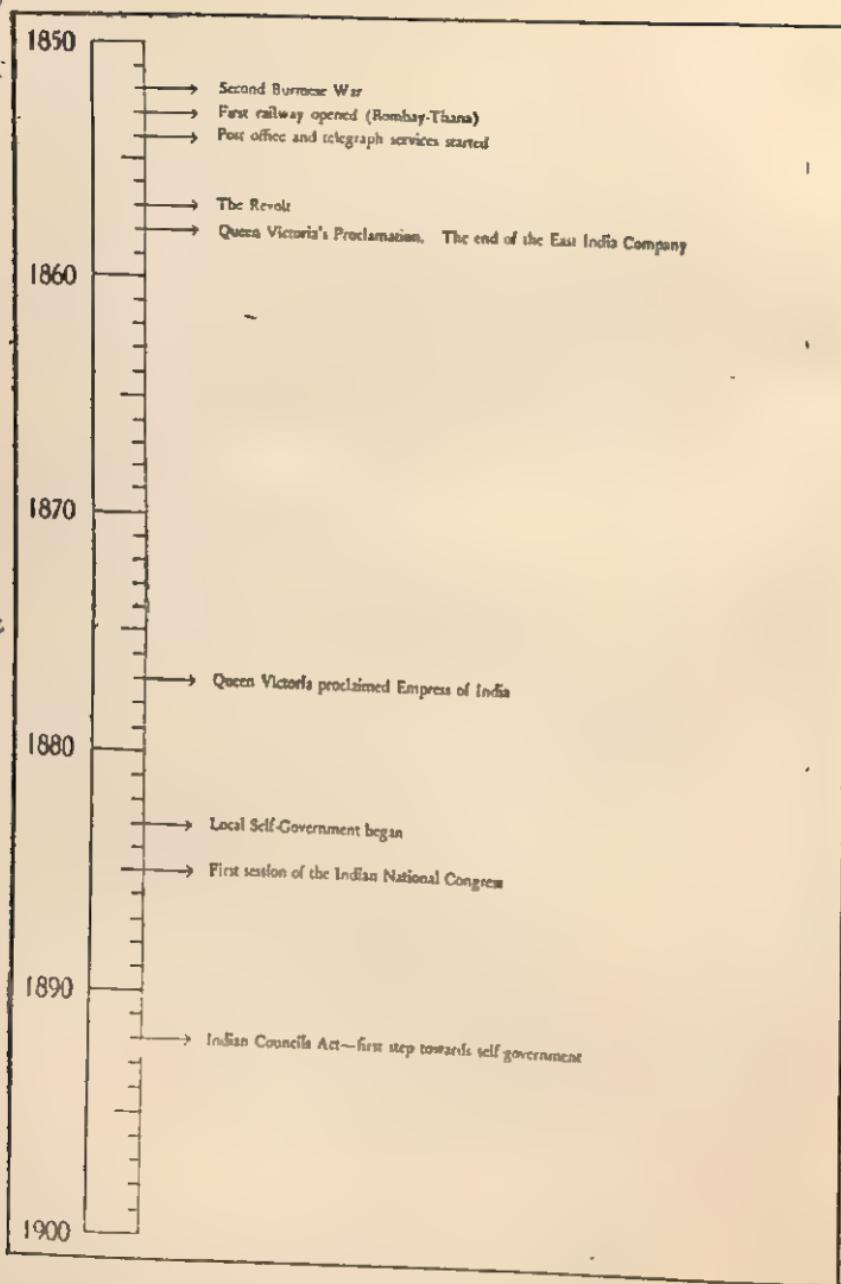
3. Consequences:

- (i) The people disarmed.
(ii) The Army reorganized.
(iii) Abolition of the East India Company.
(iv) Queen Victoria's Proclamation.

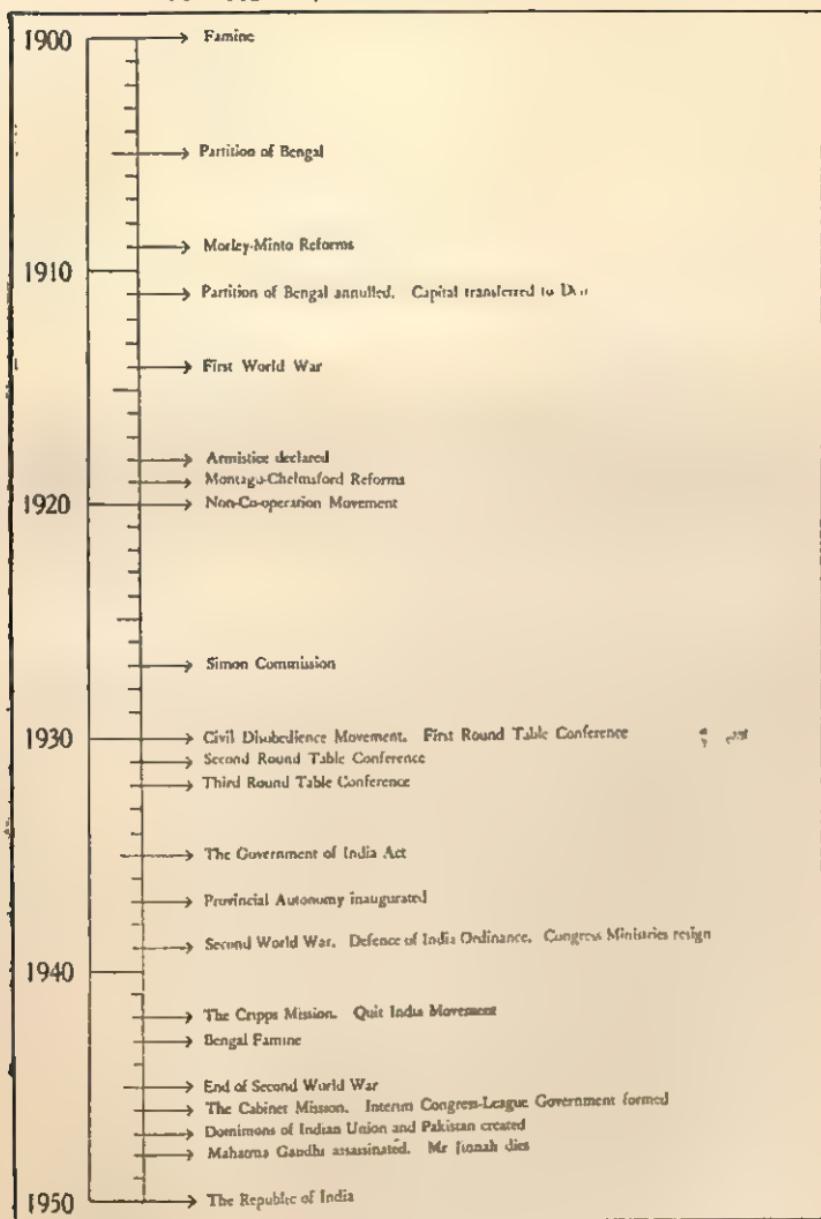
APPENDIX B

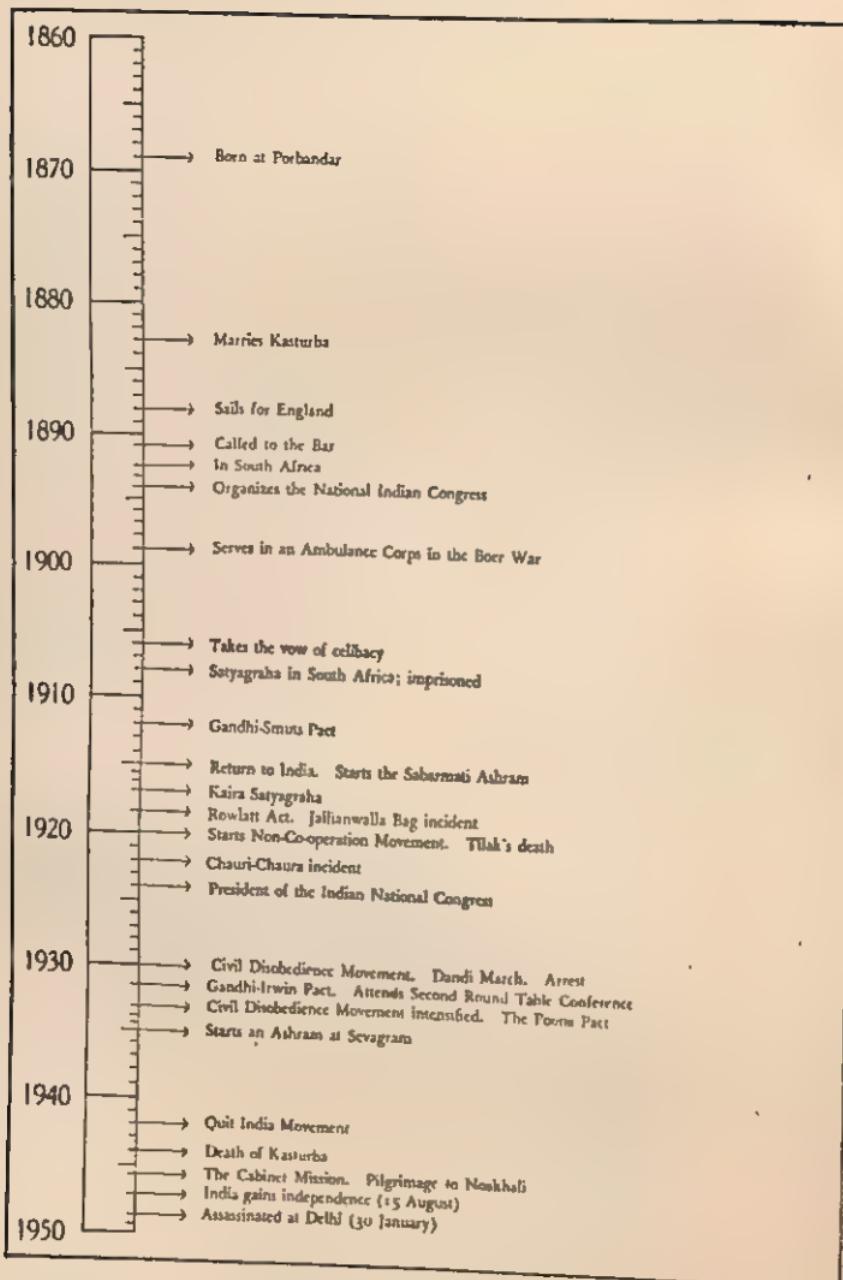


TIME-LINE : SHIVAJI THE GREAT



TIME-LINE : BRITISH PERIOD IN INDIA





TIME-LINE : MAHATMA GANDHI

APPENDIX C

BIBLIOGRAPHY

History Books for Teachers' Libraries

A history teacher must know his history before he can teach it. An attempt is made here to select a few standard works on history, as well as on method, which history teachers will find useful.

METHOD

The Teaching of History by H. Johnson (Macmillan, New York) 39s 6d
Board of Education Pamphlet No. 37 of 1923 (H. M. Stationery Office, London)

The Approach to History by F. C. Happold (Christophers) 5s

The Teaching of History issued by the Incorporated Association of Assistant Masters in Secondary Schools (C.U.P.) 17s 6d

History, Its Purpose and Method by G. J. Renier (Allen & Unwin) 16s

How to Read History by A. Robertson (C. A. Watt) 18s 6d

History in the Primary School by C. F. Strong (U.L.P.) 6s

History in the Secondary School by C. F. Strong (U.L.P.) 6s

GENERAL

Factors in Modern History by A. F. Pollard (Constable) 10s

A Study of History (12 vols). A magnificent work which would be useful to advanced students. By Arnold J. Toynbee (O.U.P.) Complete set (Vols 1—10) £ 22.50. Volumes also available separately. Abridgement by D. C. Somervell: Vols 1—6, £ 2.10; Vols 7—10, £ 1.50. Vols 1—10 abridged in one vol. £ 3.50. Vol. 11 *Historical Atlas and Gazetteer* by Arnold J. Toynbee and Edward D. Myers £ 3. Vol. 12, £ 3; Illustrated edition Rs 150.

European Civilization: its Origin and Development, by various eminent contributors under the direction of Edward Eyre. A great work, indispensable to students of European history (O.U.P.) O.P.

The Oxford History of England edited by Sir George Clark (O.U.P.). Fifteen vols. Volumes particularly useful to Indian teachers are: *Anglo-Saxon England* by Sir Frank Stenton £ 3.50.

- Roman Britain and the English Settlements* by R. G. Collingwood & J. N. L. Myres £3
- From Domesday Book to Magna Carta* by A. L. Poole £3
- The Thirteenth Century, 1216-1307* by Sir Maurice Powicke £3.25
- The Fourteenth Century, 1307-1399* by May McKisack £3.25
- The Fifteenth Century, 1399-1485* by E. F. Jacob £3.25
- The Earlier Tudors, 1485-1558* by J. D. Mackie £2.50
- The Reign of Elizabeth, 1558-1603* by J. B. Black £3
- The Early Stuarts, 1603-1660* by Godfrey Davies £3
- The Later Stuarts, 1660-1714* by Sir George Clark £3.25
- The Whig Supremacy, 1714-1760* by Basil Williams £3
- The Reign of George III, 1760-1815* by J. Steven Watson £3.25
- The Age of Reform, 1815-1870* by Sir Llewellyn Woodward £3.25
- England, 1870-1914* by R. C. K. Ensor £3
- A History of the English-Speaking Peoples* by Sir Winston Churchill (Cassell). Vols I, II, III & IV each 30s
- Influence of Sea Power upon History, 1660-1783* by A. T. Mahan (S. Low) 30s
- Cambridge Medieval History* ed. by Tanner, Orton & Brooks (C.U.P.). Vols VII & VIII each 70s
- The Shorter Cambridge Medieval History, Vol. I; The Later Roman Empire to the Twelfth Century* Vol. II; *The Twelfth Century to the Renaissance* by C. W. Previte Orton (C.U.P.) 80s

WORLD HISTORY

- The Story of Mankind* by Hendrik van Loon (Harrap) £2
- An Outline History of the World.* Useful as a textbook at the senior stage, profusely illustrated, with good maps and charts. By H. A. Davies (O.U.P.) O.P.
- The Outline of History* by H. G. Wells (Cassell). Revised ed. 1951, 30s
- Visual History of Mankind Books I-III* by Otto & Marie Neurath & J. A. Lauwers (Max Parrish) 5s each
- Notes for the Teacher* 5s 6d
- A History of Our Time 1885-1914* (Home University Library) by G. P. Gooch 10s 6d
- World History from 1914-61* (Home University Library) by David Thomson 10s 6d
- World History* by J. C. Revill (Longmans) 42s

The Concise Encyclopedia of World History (Hutchinson) 50s

ANCIENT HISTORY

- Man Makes Himself* by V. Gordon Childe (Watts) 5s
The Cambridge Ancient History ed. by Bury, Cook, Adcock etc.
 (C.U.P.). New ed. in prep.
The Tutorial History of Rome (to A.D. 69) by A. H. Alcock &
 W. F. Masom (U.T.P.) 9s 6d
An Outline History of Civilization by F. G. Pearce (O.U.P.) Rs 10
Thinker's Library, 121 titles. Each 1s 6d (double volumes 3s 6d)
Everyday Life in Ancient India by Padmini Sengupta (O.U.P.) O. P.
The Roman Empire (Home University Library) by M. P. Charles-
 worth 10s 6d
A History of Rome down to the Reign of Constantine by M. Cary
 (Macmillan) 17s
The Vedic Age by K. C. Majumdar and A. D. Pusalker (Allen &
 Unwin) 42s
Early History of India by Vincent Smith (O.U.P.) Rs 45

INDIA

- Our India—1953* by Minoo Masani (O.U.P.) Rs 4
 Gujarati edition Rs 2.50.
Economic History of India by R. Dutt (Kegan Paul). Vol. I *Under
 Early British Rule*; Vol. II *In the Victorian Age*. Each 25s
A History of India by Sir George Dunbar (Nicholson & Watson)
 12s 6d
History of British India : Under the Company and the Crown by
 P. E. Roberts. Third edition completed by T. G. P. Spear (O.U.P.)
 Rs 16
The Rashtra-kutas and their Time by A. S. Altekar (Banarsi das) O. P.
Medieval India under Mohammedan Rule by S. Lane-Pool (Fisher-
 Unwin) 5s 10d
History of Medieval India by Ishwari Prasad & L. F. Rushbrook
 Williams (Luzac) 18s
History of Rajputana (Hindi). A great work of careful investigation
 carried on for forty years. Vol. I, which treats the origin of the
 Rajputs and their early dynasties, is very useful. By G. H. Oza

- (Vyas & Sons, Ajmer). Vol. I Rs 7. Vol. II, Part 1 in press. Part 2 Rs 11. Vol. III, Part 1 Rs 4, Part 2 Rs 4.50, Part 3 Rs 7. Vol. IV, Part 1 Rs 8. Vol. V, Part 1 Rs 6, Part 2 Rs 9
- A History of Gujarat* by M. Commissariat (Orient Longmans) Vol. 1 O.P. Vol. 2, Rs 32
- Rise of the Christian Power in India* by B. D. Basu (R. Chatterjee, Modern Review, Calcutta) Rs 15
- New History of the Maharahas* by Sardesai (Karnatak Printing Press). Vol. 1 Rs 10, Vol. 2 Rs 15, Vol. 3 Rs 15
- A History of South India* by K. A. Nilakanta Sastri (O.U.P.) Rs 25
- History of Aurangzeb* by Sir Jadunath Sarkar (Luzac). Vols. 1 & 2 each 11s 6d. Vol. 3, 7s 6d. Vols. 4 & 5 each 9s
- Shivaji and His Times* by Sir Jadunath Sarkar (Luzac) 8s
- Some Ancient Cities of India* by Stuart Piggott (O.U.P.) O.P.
- An Advanced History of India* by R. C. Majumdar, H. C. Raychaudhuri & K. Datta (Macmillan) Rs 24
- The Twilight of the Mughals* by P. Spear (C.U.P.) 25s
- A History of India* by J. C. Powell-Price (Nelson) 50s

ASIA

- South-East Asia—A Short History* by B. Harrison (Macmillan) 14s
- The Rise of Modern Asia* by I. Thompson (John Murray) 18s

EUROPE

- Early Modern Europe* (Home University Library) Sir George Clark 10s 6d
- History of Europe* by H. A. L. Fisher (Edward Arnold) 35s
- A History of Modern Times from 1789 to the Present Day* by C. D. M. Ketelbey (O.U.P.) Rs 35
- The Remaking of Modern Europe (1789-1878)* by Sir J. A. R. Marriott (Methuen) 7s 6d
- The Map Approach to Modern History, 1789-1939* by W. E. Brown & A. W. Coysh (U.T.P.) £0.35
- The Struggle for Mastery in Europe, 1848-1918* by A. J. P. Taylor (O.U.P.) £4
- A Sketch-Map History of Europe, 1789-1914* by George Taylor (Harrap) £0.65

FRANCE

- Napoleon* (Home University Library) by H. A. L. Fisher
10s 6d
A History of France by L. Romier (Macmillan) 30s

GERMANY

- Holy Roman Empire* by Viscount Bryce (Macmillan) 25s
German History ed. by Hans Kohn (Allen & Unwin) 18s

GREECE

- Everyday Life in Ancient Greece* by C. E. Robinson (O.U.P.) O.P.
A History of Greece by J. B. Bury (Macmillan) 21s
Hellenism (Home University Library) by Arnold Toynbee
£1

PORTUGAL

- A History of Portugal* by C. E. Nowell (Macmillan) 43s 6d

RUSSIA

- Russia, Past and Present* by A. G. Mazour (Macmillan) 40s
An Introduction to Russian History and Culture by I. Spector (Macmillan) 41s

PERSIA

- A History of Persia* by Sykes (Macmillan) Vols 1 & 2, 70s

BRITISH EMPIRE

- Outline History of the British Empire from 1500 to 1932* by W. H. Woodward (C.U.P.) 5s
A Short History of the British Commonwealth by Ramsay Muir (Philip) Vols. 1 & 2, 32s 6d each
Short History of British Colonial Policy, 1606-19 by H. E. Egerton (Methuen) 20s
Britain and the Dominions by W. R. Brock (C.U.P.) 21s
A Notebook of Commonwealth History by J. A. Williamson (Macmillan) 21s

A Short History of British Expansion by J. A. Williamson (Macmillan). Vol. I, *The Old Colonial Empire*, Vol. II, *The Modern Empire and Commonwealth* 20s each

AMERICA

A Short History of the American People by O. P. Chitwood and others (Van Nostrand) Vol. I (1492-1865) £6.75, Vol. II (1866-1947) £6.50

The United States from Colony to World Power by O. P. Chitwood and others (Van Nostrand) £6.75

A History of the United States by D. C. Somervell (Heinemann) 15s

ENGLAND AND IRELAND

Roman Britain by R. G. Collingwood (O.U.P.) £1.75

History of England by G. M. Trevelyan (Longmans). Complete ed. 35s

British History in the 19th Century and After, 1782-1919 by G. M. Trevelyan (Longmans) 32s

Economic History of England by E. Lipson (A. & C. Black) Vol. 1 35s, Vols 2 & 3 combined 60s

Parliament : its History, Constitution, and Practice (Home University Library) by Sir Courtenay Ilbert, revised by Sir Cecil Carr 10s 6d

Quennell's History of Everyday Things in England by M. & C. H. B. Quennell (Batsford) Vols 1-4 each 12s 6d

Oman's History of England Series (Methuen)

Vol. 1 *England Before the Norman Conquest* by Sir Charles Oman 21s

2 *Under the Normans* by H. W. C. Davis 21s

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Concise Dictionary of National Biography (O.U.P.) Part I, £6 Part II, £4.50

George the Third by J. D. Griffith Davies (Nicholson & Watson) 21s

A History of England by K. Feiling (Macmillan) 35s

- A Short History of the English People* by R. Green (Macmillan) 18s
Oliver Cromwell and the Rule of the Puritans in England (World's Classics) by Sir Charles Firth (O.U.P.) £1
An Economic History of England by T. S. Ashton (Methuen) 18s

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 Gujarati ed. Rs 3
The Struggle of Modern Man by F. G. Pearce (O.U.P.) Rs 5.50
The Dawn of Freedom by F. G. Pearce (O.U.P.) Rs 3.50
The Old World Story for Young Readers by H. G. Hutchinson. (Murray) 2s 9d
An Outline History of the World by H. A. Davies (O.U.P.) Rs 22
Some Ancient Cities of India by Stuart Piggott (O.U.P.) O.P.
A Pageant of World History by R. G. Ikin (Nelson) 8s 6d
A Brief Survey of World History (2 vols: *The Ancient and Middle Ages* and *The Modern Period*) by M. R. Ray (Orient Longmans) Rs 5 each
A History of Britain and the World by C. F. Strong (U.L.P.)
 Book I *The Ancient and Early Medieval World* 6s
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 III *The Early Modern World* 8s
 IV *The Later Modern World* 9s 6d
 V *The Twentieth Century and the Contemporary World* 10s 6d

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- Introduction to History*—describes in simple language the evolution of speech, writing, art, education, war, ships, houses, dress and fashion. By J. C. Hill (O.U.P.) Rs. 2
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The Pilgrim Way ed. by E. G. Hume (Blackie)
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- II *Children Through the Ages* 5s 9d
- III *Great People Through the Ages* 6s
- IV *The British People* (in prep.)

A History of India by David Sinclair, fifth edition revised by A. D. Dhopeshwarkar (O.U.P.) O.P.

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Oxford Class Books of History by H. Russell Cruise (O.U.P.) Junior Series. O.P.

- 1a *Boys and Girls of Long Ago*
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The Headway Histories by R. K. & M. I. R. Polkinghorne (U.L.P.) Book 1 *People of Long Ago* 2s 9d

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The Heritage of History by E. Davies (McDougall)

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A Junior History of India (with Supplement to 1950 by J. V. Furtado) by R. D. Banerji (Blackie) Rs 2.75

A Concise History of the Indian People by H. G. Rawlinson (O.U.P.) Rs 7.50

A Brief Survey of Indian History by H. C. (Orient Longmans) Rs 3.50

The Oxford Student's History of India by Vincent A. Smith, revised by H. G. Rawlinson (O.U.P.) Rs 15

The Early History of India by Vincent A. Smith (O.U.P.) Rs 45

An Historical Atlas of the Indian Peninsula by C. Collin Davies (O.U.P.) Rs 4.50

Prehistoric, Ancient and Hindu India by R. D. Banerji (Blackie) 8s

- A History of India: From Earliest to the Present Day* by J. H. Gense
 (Macmillan) Rs 5
- A History of South India* by K. A. Nilakanta Sastri (O.U.P.) Rs 25
- Glimpses of Dakkan History* by M. Rama Rao (Orient Longmans)
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- The Making of Modern India* by S. R. Sharma (Orient Longmans)
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- India Rediscovered* by Jawaharlal Nehru (O.U.P.) Rs 4
- Oxford Pictorial Atlas of Indian History* by K. S. Kini & U. B. S. Rao
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By E. J. S. Lay (Macmillan). Illustrated

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III *The Stuarts* 2s

IV *The Hanoverians and Modern Times* 3s

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The Headway Histories by F. W. Tickner (U.L.P.) Junior Series. Book 1, 2s 9d. Book 2, 4s. Book 3, 6s.

The Kingsway Histories by Rhoda Power (Evans Bros) Junior Series.

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2 *Norman Times to Middle Ages* 3s

3 *The Peasants' Revolt to James I* 3s

Piers Plowman Histories ed. by H. Spalding (Philip) Junior Series Bk 1, 2s 9d, Bks 2-7, 4s 6d

EUROPEAN HISTORY

A History of Europe (1750-1950) by W. R. McAuliffe (Orient Longmans) Rs 6

Source Books

INDIA

Itihas Manjari (Marathi) by D. V. Apte (Chitrasala Press, Poona)

Rs 2

Historical Papers relating to Mahadji Scindhia by G. S. Sardesai
(Alja Darbar Press, Gwalior) Rs 2.25

ENGLAND

Illustrative History. Hanoverian Period. Stuart Period. By J. W. B. Adams (H. Marshall) 3s 6d each

English Economic History—Select Documents ed. Bland, Brown & Tawney (Bell) 17s 6d

Constitutional Documents Series (Published for the Historical Association by Bell) 6d each

Documents of English History (2 vols: 1688-1832 and 1832-1950) ed. W. A. Barker, G. R. St Aubyn and R. L. Ollard (A. & C. Black) 6s 6d each

A Picture Source-book for Social History (Allen & Unwin). Sixteenth Century by M. Harrison & M. E. Bryant 7s 6d. Seventeenth Century by M. Harrison, M. E. Bryant & A. A. M. Wells 9s 6d

British Government, 1914-1953 (Selected documents) ed. G. Le May (Methuen) 25s

Historical Novels

A large majority of the following historical novels are available in simplified editions, and can be read by junior classes. In the intermediate and senior classes they should be read in the original.

In many cases there are several good cheap editions of each book.

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King Errant (Babar) by F. A. Steel

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The Adventures of Akbar by F. A. Steel

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